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Art. I. *Some Account of the Public Life, and a Selection from the Unpublished Writings, of the Earl of Macartney.* The Latter consisting of Extracts from an Account of the Russian Empire; a Sketch of the Political History of Ireland; and a Journal of an Embassy from the King of Great Britain to the Emperor of China. With an Appendix to each Volume. By John Barrow, F. R. S. Author of *Travels in China, &c. &c.* 2 vols. 4to. pp. 1150. Price 3*l.* 3*s.* Cadell and Davies. 1807.

THE great crowd of what are called public men, deserve no individual description or memorial. After having examined a few specimens, it is easy to guess the qualities of the rest. Compound an ordinary portion of talent with a rather extra quantity of cunning, and just as much selfishness as you please, existing in the lowest form of ambition or avarice, or both, and you have the substance of what is most commonly called a public man; a very cheap composition, because it can be made up without the expense of a drachm for that rare and costly ingredient, public spirit. If there are persons, in the more retired walks of life, so simple as to regret that they cannot have the privilege of intimately observing the characters of the occupants of power and office, it might allay their discontented curiosity to be assured, that they may see every where around them exact models, on a smaller scale, of what they are precluded from inspecting. They may find, in the most subordinate ranks of society, plenty of the very same genus of personages, only with narrower scope for acting out their dispositions, and somewhat less plausibility of manners. If the high and imposing titles, by which the upper part of the genus have agreed to call one another, have impressed a certain degree of awe on the minds of our supposed inquisitive recluses, it will perhaps be a little of the nature of a discovery and a surprise to them to find, that the schemes, and jealousies, and rivalries, and quarrels, that the intriguing, the cheating, the pettifogging, and the speechifying, of a country village,

form a very good counterpart, except in speciousness of management, to the characters and proceedings of the men who generally transact the business of states. If they feel such surprise, however, they have only themselves to thank for the ignorance of so obvious a fact, as that mean and selfish passions predominate in human nature, that these must operate in all ranks of mankind equally, and almost in the same manner, and that consequently, in what are called public men, they will operate just to the extent of their larger sphere and opportunities. It is but to look at the portrait of a private and subordinate man's character through a glass that will magnify it to the dimensions of the public man's condition, and we have the latter character placed fairly before us. This expedient, of magnifying the features of the private and vulgar character, is perhaps even the best way of obtaining a true idea of what assumes so much importance under the title of a public character; for if we look directly at the public character itself, it is placed in a situation so much above the ordinary level, and in so peculiar a light, that we view it under a kind of optical deception, by which the coarse lines and features acquire a certain fallacious smoothness of appearance.

If the character of men in the higher stations be thus for the most part truly represented by a multitude of characters in all the lower ranks, the public, on which these men have laid so many imposts during their lives, is but little obliged by the attempt to lay a new tax on its time and money, by volumes of tedious detail, after they are gone, of their commonplace qualities and actions. But there is just now and then an individual, among these persons in public life, who combines such extraordinary talent with depravity, or it is possible (for the thing has happened) with high virtue, or who has transacted business in such uncommon circumstances, that it may be fairly claimed for him to be an object of considerable attention, after his mortal agency has ceased. The curiosity which would feel but little interest in looking at those public productions, briars, nettles, and thistles, would be strongly excited at sight of the banyan, for its remarkable appearance; and still more of the manchineel and the upas, for their qualities, if the latter were more than a fabled phenomenon; it would be considerably excited, if even a very ordinary tree were seen growing out of a crevice at the top of a high tower, or in any other strange situation.

The character of Lord Macartney appears to have been of so different a composition from that of the vulgar tribe of men of office, that, independently of the singular embassy which has given the chief notoriety to his name, a patriot would be gratified to see a compressed discriminative sketch of his life.

exhibited to the nation, as, in a good degree, a standard by which to estimate men in high stations, and we wish it might not imply a hope which it is foolish to cherish if we add, exhibited as a pattern for the imitation of such men. But though we feel so little hope of its being imitated, we are gratified in contemplating the one individual example of disinterestedness, prudence, and inflexible and courageous probity. To have the very *possibility* of such a character thus practically evinced, is something in these times; and if it be useless, as it will of course, for operating any amendment, it will at least warrant the aggravated censure of what is incorrigible.

While readily acknowledging Lord Macartney's claim to a respectable place in the public records of the nation, we cannot bring ourselves to applaud the egregious sample of book-making before us. Mr. Barrow's part of this immense heap of printing forms the basis, and reaches only a third of the way up, in the quality of a memoir of Lord M. The stratum over this is an Appendix, about 200 pages thick, composed of official documents. The next layer consists of extracts from two printed, but not published works, on Ireland and Russia, measuring 159 pages. Superincumbent on all this, his Lordship's Journal of the Embassy to China, up to the height of 370 pages, forms the lofty summit of this amazing *tumulus*, (we use the *Latin* term) this perfect Silbury Hill of biographical literature. After our readers have heard thus much, we defy them to guess what is coming next. They are next to be told, that Mr. Barrow announces a grand reserve of materials, "a very varied and voluminous correspondence, and many curious and interesting papers on different subjects, which he has no doubt will be found, at some future day, worthy of being communicated to the world;" and that the whole of the two treatises concerning Ireland and Russia, from which he has taken a portion that is charged at not much less than half a guinea, in the price of the present work, are likely to be added to the mass. So that the public, who it is true have in their libraries hardly a single book of the smallest value produced by the labours of all the greatest men of all ages and nations, who have no one business or concern of their own to attend to, who necessarily have lustrums and centuries of vacant time on their hands, in the nine hundred and odd years to which human life is now generally protracted, and who have such a spontaneous produce of corn, and so few taxes, that they are actually sinking under the universal load of idleness and superfluous money, may now be consoled with the expectation of perhaps five costly quarto volumes, substantially

about Lord Macartney. We have read it somewhere on the authority of the Rabbins, that Methuselah was a wonderfully ignorant and silly Esquire, considering how long he had lived ; it was undoubtedly because Lord M. and Mr. Barrow did not live in those times ; and we regret to think how many scores of unprofitable years, which he spent dozing in his arm-chair from having just nothing at all to think of, might have been entertained and improved, if this prodigious manufacture of knowledge had but been the privilege of that period. It is useless, however, to deplore the condition of our remote ancestors ; and we had perhaps better be thankful for our own, and that of our posterity, who will be sure to find henceforward, that every diplomatic nobleman will be provided with a humble friend, who can write and compile him, in due time, into a pair or two of portly volumes.

We will briefly notice the several parts of this work in their order.—The Memoir confines itself very strictly to its professed subject, the *public* life of Lord M. And indeed, after reading the whole of this publication, we view him as so entirely and exclusively a public character, that we have not the slightest curiosity about his private life. From almost the time of his being at school, his ambition was directed toward the employments of the state ; and this continued to be his leading passion through his whole life. Having set in for a statesman, his studies, his habits of thinking, and the cast of his language, took the character appropriate to office. The whole intellectual and moral man grew into a political shape, wonderfully tallying, as if made on purpose, with the shape of the British state and constitution. He was very much like a tree trained and nailed to the wall of a building, perhaps vigorous and productive, but losing the free and various form of nature, in its adherence to the flat and the angles to which it is affixed. Though always desirous of public employment, he had nevertheless too much dignity and principle to seek it by cringing to the powerful, or intriguing with the profligate. Both in the earlier and later periods of his life, his only method was to place in the view of those at the head of government the proofs of capacity and virtue, in such a way as to indicate a willingness to be honourably employed. And as to the execution of the high offices in which he was engaged, we must be speaking of an extraordinary man when we say, we sincerely believe that, toward the close of his life, he would have been willing, as he avowed to a person who solicited materials for writing his biography, for every circumstance of his official conduct to be universally known.

His preparation for his intended political career was on a liberal and comprehensive plan, involving a variety of both

solid and graceful accomplishments; to which he added, during his travels, an intimate knowledge of the courts, and politics, and national characters, of the several states of Europe. On returning to England in 1764, at the age of about 28, he was prevented from taking a seat in the House of Commons, by being appointed envoy extraordinary to the court of St. Petersburg, where barbarism was acquiring a thin varnish of splendour from the talents, and corruption a large accession from the vices, of Catharine, with whom the English government were anxious to establish some regular and permanent commercial relations. Former negotiators had failed in the attempt; and it cost Sir George Macartney, with all his intelligence, insinuation, and patience, the greater part of a year of the utmost assiduity and solicitude to accomplish the object. When he had gained it, he was rewarded for his indefatigable zeal, and for several thousand pounds of his own money expended for the purposes of his commission, by the coldness and censure of the persons in power in England. He returned home with injured health, and a mortifying conviction that it is a very thankless thing for talent and integrity to serve stupidity and perverseness. By some odd caprice of his employers, it was soon after offered to him to return to Russia as ambassador extraordinary, which he declined in an honourable manner. "He voluntarily and without any requisition returned the warrants for a service of plate, usually granted to ambassadors, the equipage-money, and every other emolument, receiving no advantage of any kind from his appointment, excepting their majesties' pictures, which he desired he might be allowed to keep, setting thus an example of disinterestedness, perhaps the only one of the kind in the diplomatic history of this country." Vol. I. p. 30.

His next eminent public station was that of chief secretary of his native country of Ireland, in which he is described as acquitting himself with great dignity, amidst a scene of turbulence and excessive political corruption, and evincing his disinterestedness by waving a place of 2000*l.* a year. He did, however, in the end, accept one of a little upwards of 1000*l.* per ann. as a reward for several years of laborious exertions. This we should have condemned as the acceptance of a sinecure, but that he sold it a little while after, to enable himself to pay a debt which he had contracted purely for the public service while in Russia. In 1775 he was advanced to the Irish peerage, and made governor of Grenada and Tobago, where he displayed great address in conciliating the parties whose feuds had distracted the colonies, and afterwards a signal degree of gallantry and military skill (though, as far as appears, quite a stranger to the military service) in defending the

island of Grenada, for a while, with a most diminutive force, against the powerful and ultimately successful attack of the base and treacherous D'Estaing.

Not long after his return to England, he was appointed to the most difficult of all his employments, the government of Madras; on which he entered in 1781, at a most critical period, when the peninsula was ravaged by the victorious and destroying armies of Hyder Ali, a year or two before the death of that tyrant.

He remained several years in this arduous station, and displayed an elevation of character with which it would be unfortunate for any preceding or contemporary individual, in high office in the East, to be compared. It is hardly possible to imagine a more grievous complication of difficulties than that in which he found himself involved, as soon as he had landed on the Coromandel coast. The country was overrun to every point by the troops of the atrocious savage, whom they pleased exactly in the proportion in which they rendered it a wilderness, and a grave of its inhabitants. The British army was diminishing, unpaid, and almost mutinous, and scarcely afforded him a hope that Madras itself could long be saved from the enemy. The native ally, the nabob of the Carnatic, was but an useless and vexatious friend to the English, and an odious oppressor of his own subjects. The treasury was empty; a famine impended; and by the perverseness of the admiral, Sir Edward Hughes, the coast was at once deprived of the means of importing provisions, and exposed to the attack of a French fleet, commanded by the singularly brave and active, but ungenerous Suffren. The condition of the inhabitants was coming fast to a crisis, of which the following extract describes only a part of the horrors.

* The morning of the 15th October threatened an approaching storm, upon which the squadron put to sea and disappeared. The settlement was now doomed to suffer a new and most severe misfortune. The gale speedily commenced, and continued to blow with increasing violence till midnight. Several large vessels were driven ashore, others foundered at their anchors, and all the small craft, amounting to nearly one hundred in number, were either sunk or stranded in the course of the night. The following morning presented a most melancholy spectacle; the shore was covered with wreck and dead bodies; and the whole of the rice, amounting to 30,000 bags, was irretrievably lost. This dreadful blow seemed to be decisive of the fate of the presidency. Even the firm mind of Lord Macartney was shaken, and despondency seized on every soul. This, however, was not a time for inaction. Not a moment was suffered to be lost without deliberating what measures should be taken for averting the desperate necessity of surrendering or abandoning Fort St. George to the enemy. But whatever measures might be resolved upon, the government had the melancholy truth before it, that no human effort could

prevent the fate which the certain and immediate prospect of a famine presented to the miserable inhabitants of the settlement. In consequence of the dreadful ravages committed by Hyder's army, the black town had, for some time before, been crowded with people, who had fled thither for refuge from all parts of the country. Their lands overrun, their habitations burnt, their cattle carried off, deprived of all means of cultivation, dreading the return of that enemy from whom they fled, they had directed their steps to the capital of the province, in the hope of protection, and the chance of subsistence. Some of these unhappy creatures had again left the town, and again reached those parts of the country which had escaped the devastation of the enemy, when positive orders were sent by government to feed and protect them; but these bore only a small proportion to the vast multitudes which remained in the town, and of which hundreds now began daily to perish. To the horrors of a famine were super-added the dread of a pestilence, which was only prevented by the activity and vigilance of government, in causing to be collected and piled in carts such of the dead bodies of the wretched sufferers as had fallen and expired in the streets, or carried thither out of the houses, to be conveyed to the places of interment. The number thus collected and borne out of the town to be buried in large trenches made for the purpose, is said to have been not less, for several weeks, than from twelve to fifteen hundred a week. The calm resignation, approaching to apathy, with which the patient Hindoos submitted to this most dreadful of human calamities, and the firmness with which they pertinaciously refused, under every circumstance of distress, to taste of animal food, while languishing and dying for want of sustenance, rather than violate one of the leading principles of their faith, exhibited an instance of self-denial, which how much soever we may be disposed to condemn, we cannot well refuse to admire.—It formed a striking contrast with the conduct of the Mahometan natives, who, clinging tenaciously to life, were frequently seen, as an intelligent officer has observed, “digging in the entrails of a dead carion,” to prolong for a few days, perhaps only a few hours, their miserable existence.—It would be difficult to form any estimate, that could be relied on as accurate, of the depopulation of the Carnatic, in consequence of Hyder's invasion, by sickness, by famine, and by the sword. Mr. Greville, on the authority of an eye-witness of the miseries of that unfortunate country, states it (in his *British India analyzed*) at 540,000 souls; a number that, in all probability, is not exaggerated. Vol. I. pp. 132—134.

When this melancholy season was past, and all its victims were removed from sight, Lord M. still found his situation exceedingly harrassing. The army was with great difficulty restored to the capacity of acting; and when it did act, its local successes against Hyder left his barbarians an almost unbounded liberty of wasting the country. His lordship was thwarted and plagued, first, by the humoursome and petulant character of the commander in chief, Sir John Eyre Coote, and next, by the insolence and refractoriness of the succeeding commander, General Stuart. Under the governor's wise and resolute administration, however, the state of the Carnatic began slowly to recover. His conduct gained the confidence

of the natives, and commanded the respect of the Europeans; but of the latter it also provoked the jealousy and hatred. From the very beginning he had set himself most firmly against all the corruptions which every predecessor had both tolerated and participated, and therefore most of the members and agents of the Indian governments naturally became his bitter enemies. It will not appear strange, that he had soon the mortification of experiencing a malicious and systematic counteraction from the supreme government of Bengal, at the head of which at that time was the person whose trial excited so much national interest a few years afterwards, and by its eventual futility has most unfortunately operated to the discouragement of all new inquiries into Indian delinquency, and, of course, to perpetuate and almost sanction that delinquency.

The readers of political history, and the observers of political parties, soon learn to behold the distresses of statesmen without the slightest sentiment of respect or sympathy. There will, however, be an exception in the case before us; it will be found impossible to follow Lord M. through his administration with that indifference and satire, with which we read the usual story of one corrupt mortal in power persecuted and baffled by others as corrupt as himself. For once, we accompany a person through the transactions of office with a most sincere concern for his success, with a respectful compassion for his distresses, and with indignation against his opponents. And we may expect to wait a very long time before we shall read of any other man, who, in similar circumstances, has given at once so much cause to bad men to hate him, and so little pretext for avowing their hatred; who has combined such energy with such mildness; who, at the commencement of such an administration, has given the sovereign pledge of disinterestedness, by refusing an offered present of 80,000*l.* and nobly redeemed it at the conclusion, by insisting on making oath before the magistracy, that, during the whole period of his office, he has made no emolument whatever, in any form, direct or indirect, beside the fixed known salary of the office, giving also a precise statement, to a guinea, of the sum received as that salary.

Mr. Barrow has exhibited a meritorious boldness in exposing the established and enormous corruptions which Lord M. so magnanimously opposed, and in branding the names of the persons, whether living or dead, who were the chief patrons and examples of the iniquity. With respect to one notorious delinquent, perhaps it was compassion for his fallen and despised state, that induced our author to avoid directly speaking of him by name, while narrating his wicked intrigue

with one of the native princes, and his laborious efforts to defame and injure the man whose virtue had such a malignant aspect on his designs. The recital of this intrigue leads Mr. B. to make some interesting observations on the character of the native princes, and on the effects of the policy of government in making and supporting a number of nominal sovereigns, instead of taking the inhabitants at once under their own sole authority.

' That a considerable number of thinking men in the British nation should suffer themselves to be so long and so repeatedly abused, with regard to the complaints of the dependent Mahomedan princes of India, can only be explained by the little trouble that is taken to inform themselves accurately on the subject. But the enormous sums of money which these intriguing men are always ready to lavish on those who may either be sufficiently ignorant, or sufficiently corrupt, to undertake their cause, will readily account for the zealous advocates who now and then stand forth as their avowed champions ; but the real fact is, that there is not perhaps a single individual among those mock princes which the Company's servants have created, who has not violated his engagements with those who raised him to power ; and so base are their characters and conduct in general, that every honest man, who may have had occasion to witness them upon the spot, and whose integrity has been proof against their insidious practices of corruption, must acknowledge, that there is not perhaps, on the face of the earth, a set of creatures so depraved, so licentious, so unprincipled, and, in every respect, so worthless, as those dependent upstarts, in whose cause the powers of rhetoric have so frequently been exhausted in the British House of Commons, to rouse and abuse the generous feelings of the nation. How few on such occasions have ever believed that an English governor could be innocent when an Indian nabob was his accuser ; yet how very easy is it for a man with whom truth is not considered as a moral obligation, and intrigues and treachery the whole study of his life, to produce a series of unfounded calumnies ; how difficult, at such a distance, to disprove them before the poison has worked its intended effect.'

' Whoever will give himself the trouble of examining the records of Bengal and Madras, must unavoidably be convinced, that so long as the system is continued of setting up nizams and viziers, nabobs and rajahs, without any real claims or pretensions, as the ostensible governors of countries, provinces, and districts, but in fact mere tools of the Company, no governor-general of Bengal, or president of Madras, provided he be an honest man, can possibly escape their intrigues, their hatred, and their calumny ; but if he will allow them to break their engagements with the Company, to corrupt its servants, to purchase indulgences by bribes, to oppress the inhabitants by extortion and cruelty and murder, and to plunder and encroach upon every petty power that borders on their respective countries, he will be extolled by them as the wisest and best governor that ever ruled in India. Nothing has, most assuredly, had a stronger tendency to injure the British name, among the real and substantial powers of Hindostan, than the impolitic measure of setting up these puppets of authority ; and nothing probably would have more influence in

consolidating the prosperity and peace of India, than the abolishing of those double governments, and taking the management of such countries as avowedly belong to the British empire, entirely into our own hands. As a matter of expediency, the Company seem now pretty well convinced that the measure must be adopted, and that those nurseries of oppression, intrigue, and corruption, must be destroyed. Millions of unhappy, yet unoffending natives, would then know to whom they are to look up for protection, which, under the present system of things, is, at least, a matter of doubt and distress.' Vol. I. p. 252—254.

Lord M.'s next appointment was the celebrated embassy; soon after his return from which, "he was again called upon, in 1795, to undertake an important mission to Italy, of a delicate and confidential nature, the particulars of which there are many reasons for not disclosing at present." His last public station was the government of the Cape of Good Hope. He died in March, 1806. The memoir concludes with a summary view of his lordship's character, from which we will cite a few passages.

" It has been observed, maliciously enough, that every man has his price; but if this satire on human nature were strictly true, taken in its greatest latitude, it must however be allowed that a very few public men do now and then appear on the stage, whose price, at least, has never been ascertained. One of these few was Lord M. The whole revenues of the Carnatic, which were, in fact, at his command, with the fee simple of Bengal added to them, could not have bribed him to swerve an inch from his public duty. That wealth which is able to purchase power and influence and honours, and without which they are rarely attainable, had no temptation for him. "I think," says he, in a letter to Lord Hillsborough, "I am now worth about 10,000*l.* more than when I arrived in India; and I do assure you that I might have been easily worth ten times the sum, if I pleased, without any reproaches but those of my conscience." In fact, the system of corruption is so well established in India, that those who are disposed to avail themselves of that source of wealth, run very little risk of detection. No blame was ever thrown by the Nabob of Arcot on any of Lord M.'s predecessors for taking his money; but torrents of abuse were poured out against his Lordship because he would not take it. It was a maxim with him, that plain dealing and clean hands will always in the end be an over match for artifice and dishonesty; the truth of which he had very frequent occasion to put to the test. Nothing, indeed, could have supported him in the line of conduct he pursued in India, against the intrigues, the duplicity, and the universal corruption which surrounded him, but an unsullied integrity, and an inflexible firmness.'

" So scrupulous was he in the rigid adherence to his instructions, that he paid into the treasury all the *nazzars* or presents that are made to the several governors on various and unavoidable occasions, together with the dresses and jewels which were sent to him from the Nizam, and from Tippoo Saheb on the ratification of the treaty of peace; and all the little compliments of fine cloths, muslins, silks, shawls, and other trifling articles, which cannot be refused without giving offence, he punctually

delivered into the export warehouse, without reserving a single article, however insignificant, for the gratification of his dearest connections at home.'

‘ His spirit always rose to difficulties and distresses ; and though frequently disappointed, he never appeared to be discontented. It was observed that no one ever saw him out of temper, and that no one ever witnessed a harsh or unguarded expression in the midst of the most trying difficulties, except in the single instance when it was forced from him by a most audacious contradiction.’

‘ He possessed a firmness of character which those who did not know him well, considered as bordering on obstinacy. He was slow to act when the case was not pressing ; but having once taken his ground, he never deserted it. “ Before I decide,” says he, “ on any matter of moment, I revolve the subject well on my pillow ; after which I have generally found my decision to be just.” If, by his integrity and impartiality, he inspir'd confidence, his steady and decided conduct never left a doubt remaining on the minds of others, that his measures would not be carried into execution. This steadiness extended to his opinions of men, as well as to the prosecution of measures. “ I am of all men,” says he, “ perhaps the most cautious, but, at the same time, the most decisive.”

‘ His manners were engaging, and his carriage easy, but dignified ; in conversation he was extremely affable, cheerful, and entertaining ; at the same time he was no admirer of that confident assurance, that easy familiarity, and careless neglect of personal appearance, which are assumed by many young men of fashion in the present day. He possessed all the dignity of the old school, without its stiffness.’

It would be natural to conclude, that so much practical excellence must have been founded on those principles, which form the deepest and the firmest foundation of virtue. Such a man seems worthy to have been actuated by the noblest of all motives, a regard to the approbation of the Governor of the world. We regret therefore to have descried no trace of such a motive, but to have met, on the contrary, a few expressions, here and there, indicating something even rather beyond mere indifference to religion. These indications are infrequent, and not of a very obtrusive cast. They are chiefly discernible in several passages where the deserved contempt of the bigotry and superstition of pagans, or of papists, is given with a certain latitude of expression, which appears to implicate the true religion, either by an actual insinuation, or by carefully avoiding any mark of recognition of the total contrariety of pure religion to all the follies of all the superstitions of the world. The excellence which we have so much admired and applauded, is that of a man of honour, of the very highest order comprehended within that title, certainly, but partaking also of one of its most vulgar characteristics ; for it is here recorded that he fought two duels, and this not amidst the rashness of youth, but subsequently to his government of

Madras. And really his Lordship seems to have assumed, and Mr. Barrow seems to ascribe, a degree of merit for this gross violation of morality and law. The former says, "I have never had a private quarrel in my life, but have unfortunately been engaged in two public ones, and suffered severely from wounds received in both. These I might easily have avoided, had I not preferred the public service to all private considerations." Vol. I. p. 379. Mr. B. says, "so conscious was Lord M. of the rectitude of all his views and intentions, that he frequently took occasion to declare his fixed purpose of never shrinking from responsibility, either public or private, for any one act of his government or his life." p. 336.

We cannot dissemble having felt a considerable sensation of fatigue by the time we came to the end of this memoir. There is a prolixity in some parts of it beyond the endurance of any human patience, but that of the writer; as, for instance, in the account of the difficulties attending the conclusion of the treaty with the empress of Russia, the debates in the India House previously to the appointment of Lord M., and his ridiculously serious negociation, at a later period, with Messrs. Pitt and Dundas about a patent of British nobility, as a condition of his accepting the offered appointment of governor general of India. It is curious to see what trifles a man of Mr. Barrow's sense can really think his pen and the name of his patron capable of rendering interesting to the commonwealth of readers. If it be, in the nature of things, possible to give a degree of interest to matters so essentially frivolous, or so entirely relating to transactions which have long since lost their importance, Mr. B.'s pen is not of the kind to do it. The interest, in reading any part of this long memoir, depends solely on the importance of the facts; for nothing can be less captivating than a style that continually reminds us of the language of gazettes and parliamentary reports. Excepting perspicuity, it is devoid of all the attributes of good writing. It is dry, and incorrect, and heavy; and the work seems a hasty production of a writer who has not, we fear, very accurately calculated how many large volumes in rapid succession his reputation can bear, before it comes in danger of foundering. It will probably be held of considerable value, as a detail of the transactions of Lord M. and his contemporaries in the east. It must be read as a history of Indian politics, during a certain term of years; for a person that shall take it up as purely a biographical memoir, will never read it through. As to the correctness of the history, the greatest part is authenticated by the papers in the appendix, and the whole seems to be sufficiently free from

any influence of party prejudice to deserve the reader's reliance. The author makes very few observations.

It is possible there are persons who retain so much prejudice against Lord M. as to need a large assortment of documents, in the form of an appendix, to confirm the statements in the narration; the general reader could perfectly well have spared this incumbrance. It is fair however to observe, that the papers written by Lord M. are of some value as specimens of an excellent official style, and also of a candour, an ingenuousness, and a dignity, that will never be surpassed, and rarely imitated, by any political or diplomatic character.

The extracts from the Accounts of Ireland and Russia are of very considerable worth, but ought not to have been here. They give a striking disclosure of the hideous depravity which has prevailed in the government of both those countries. Being written in the earlier part of his lordship's life, their composition is a good deal spoiled by an affectation of antithesis, of which his good sense was afterwards cured.

If ample and repeated accounts of the embassy to China had not completely satiated the public curiosity, the ambassador's own private Journal might have been deemed an acquisition, as being entirely written at the time and on the spot of the successive transactions, and therefore with the vivid freshness of the first perceptions. Every fact and opinion however, of any material consequence, has already appeared, Sir. G. Staunton having had the free use of this journal. His lordship was on the whole too much inclined, we think, to a favourable estimate of the Chinese; and perhaps rather more flattered, than became an old statesman and philosopher, by the attentions of some of the grandees of the court of Pekin, a court of which the collective virtue might indeed barely deserve to reside in, but of which the collective talent would hardly suffice decently to govern, our colony at Botany Bay.

We will try to make the conclusion at least of this article a little entertaining to our readers, by transcribing the ambassador's account of the temple of Pusa, at a place not very far north of Canton.

' I rose at an early hour, and embarked in a small shallop, in order to avoid interruption or incumbrance. Before we had proceeded many hundred yards, we were attracted to the left by an arm of the river, which had bent and elbowed itself into a deep cove or basin, above which enormous masses of rocks rose abruptly on every side, agglomerating to a stupendous height, and menacing collision. The included flood was motionless, silent, sullen, black. The ledge where we landed was so narrow, that we could not stand without difficulty, and were hemmed round with danger. Our only safety seemed even in the jaws of a cavern, that yawned in our front. We plunged into it without hesitation, and for a moment felt the joy of a sudden escape; but our terrors returned when we surveyed our asylum.

We found ourselves at the bottom of a staircase, hewn in the rock, long, narrow, steep and rugged. At a distance, a feeble taper glimmered from above, and faintly discovered to us the secrets of the vault. We, however, looked forward to it as our pole star; we have scrambled up the steps, and with much trouble and fatigue arrived at the landing place. Here an ancient bald-headed Bonze issued from his den, and offered himself as our conductor through this subterraneous labyrinth. The first place that he led us to was the grand hall, or refectory of the conven^t. It is an excavation forming nearly a cube of 25 feet, through one face of which is a considerable opening that looks over the water, and is barricadoed with a rail. This apartment is well furnished, in the taste of the country, with tables and chairs highly varnished, and with many gauze and paper lanthorns of various colours, in the middle of which was suspended a glass lanthorn of prodigious size made in London, the offering of an opulent Chinese bigot at Canton. From hence we mounted an ascent of many difficult steps to the temple itself, which is directly over the hall, but of much greater extent. Here the god, Pusa, is displayed in all his glory, a gigantic image, with a Saracen face, grinning horribly from a double row of gilded fangs, a crown upon his head, a naked cimeter in one hand, and a fire brand in the other. But how little, alas! is celestial or sublunary fame; I could learn very few particulars of this colossal divinity. Even the Bonzes who live by his worship, scarcely knew any thing of his history. From the attributes he is armed with, I suppose he was some great Tartar prince, or commander of antiquity, and if he bore any resemblance to his representative, he must have been a most formidable warrior, and probably little inferior in his day to the King of Prussia or Prince Ferdinand in our own. A magnificent altar was dressed out at his feet, with lamps, lanthorns, candles, candlesticks, censers and perfumes, strongly resembling the decorations of a Romish chapel, and on the walls were hung numerous tablets, inscribed in large characters, with moral sentences, and exhortations to pious alms and religion. Opposite to the image is a wide breach in the wall, down from which the perpendicular view requires the firmest nerves, and the steadiest head to resist its impression. The convulsed rocks above, shooting their tottering shadows into the distant light, the slumbering abyss below, the superstitious gloom brooding on the whole, all conspired to strike the mind with accumulated horror and terrifying images.'

‘The Bonzes having now learned the quality of their visitors, had lighted an additional number of torches and flambeaux, by which we were enabled to see all the interior of the Souterrain, and to examine into the nature of its inhabitants, and their manner of living in it. Here we beheld a number of our fellow creatures, endowed with faculties like our own, (“some breasts once pregnant with celestial fire”) buried under a mountain, and chained to a rock, to be incessantly gnawed by the vultures of superstition and fanaticism. Their condition appeared to us to be the last stage of monastic misery, the lowest degradation of humanity. The aspiring thoughts and legitimate desires, the promethean heat, the nobler energies of the soul, the noble dignity of man, all sunk, rotting, or extinguished in a hopeless darkness of religious insanity. From such scenes the eye turns away with pity and disengaged looks, with impatience for a ray of relief, from the light of reason and philosophy.’ Vol. II. p. 374.

Art. II. *The History of the World from the Reign of Alexander to that of Augustus*, comprehending the latter Ages of European Greece and the History of the Greek Kingdoms in Asia and Africa, from their Foundation to their Destruction ; with a preliminary Survey of Alexander's Conquests, and an Estimate of his Plans for their Consolidation and Improvement. By John Gillies, LL. D. F. R. S. and S. A. &c. 2 vols. 4to. pp. 726. 853. Price 4*l. 4*s.** Strahan, Cadell and Co. 1807.

IT is the boast of Great Britain to have produced, during a short and recent period of her literary annals, a series of historical writers of a merit far surpassing that of any of their predecessors among their own countrymen ; and scarcely excelled by the most celebrated historiographers of other modern nations. Till the middle of the last century, the historical fame of our country was supported only by such names as Clarendon, Burnet, and Lyttleton, which were ill qualified to maintain a competition with the celebrity of Thuanus, Guicciardini, Mariana, or Davila. But since Hume, Robertson, and Gibbon, have assumed the pen of history, we need not fear a comparison with the annalists of any rival nation ; and many names of great merit, though of lesser eminence, are now to be added to the list.

Dr. Gillies may perhaps be considered as the most successful competitor with these celebrated writers, among the numerous candidates for historical fame which the present age has produced. His history of ancient Greece, from the earliest ages to the conquests of Alexander the Great, is a performance which has long been deservedly popular. It exhibits, in a clear and luminous narrative, a connective view of the exploits and revolutions of those celebrated republics, with whose annals we associate in imagination whatever is patriotic or heroic : while it bestows a due share of attention on a still more interesting department of history, which belongs more peculiarly to the records of Greece than to those of any other nation,—the history of science, literature, and the arts. In Dr. Gillies's history of ancient Greece, we are presented not only with an excellent summary of martial achievements, but with an interesting detail of the rise and gradual progress of the laws and political institutions of that celebrated country, with an analysis of its far-famed philosophy, and with a judicious estimate of the merits of its numerous and highly admired poets, orators, painters, statuaries, and architects.

We are afraid however that the present work, which its author seems inclined to consider as a sequel or second part to the history of ancient Greece, will scarcely rival the popularity of its predecessor. In the history of the Greek kingdoms which were founded upon the conquests of Alexander the Great, we

shall look in vain for those examples of heroism and patriotic enthusiasm which diffuse such a charm over the annals of the Grecian republics. In this turbulent period of history the spirit of liberty was nearly extinct; and wars were carried on, not in support of national pride or independence, but with the more sordid views of arbitrary subjugation, plunder, or personal revenge. The most atrocious crimes were then universally prevalent; and revolutions were accomplished, not so much by the exertions of talent and manly enterprise, as by treachery, robbery, and assassination. The literary celebrity and legislative eminence of Greece were not yet entirely extinguished: but they had lost their meridian splendour, and shone with a feeble and doubtful light too surely indicative of speedy annihilation. The farther we advance in the annals of these unsettled ages, the more justly may we characterise them by such traits of gloom; and the more clearly do we perceive the rapid decay of public spirit, of ability, and of virtue: till at length the genius of Rome prevails, and the very name of Greece is sunk in the wide extending empire of the new mistress of the world.

Such are the prominent features of that portion of history which Dr. Gillies now lays before the public; and which may not unaptly be denominated the "decline and fall of the Grecian or Macedonian empire." As exhibiting the causes and tracing the progress of the transition of power from the Greeks to the Romans, it certainly affords subject for interesting inquiry, not inferior perhaps in importance to the "decline and fall" of the Roman empire itself. The resemblance between the subject of the present volumes, and that which has been so ably handled by Gibbon, is indeed sufficiently striking. In both periods we find the same gradual decay of virtue and patriotism; in both the same unblushing prevalence of vice and nefarious criminality; in both the same progressive degradation of taste, literature, and science. It may even be observed that the present work, in its style and manner, displays a certain resemblance to the history of Gibbon; for the language of Dr. Gillies, without being elegant or majestic, is in many cases more studiously polished and laboured than the simplicity of the historic muse demanded; and some passages of his narrative, in search of grace, seem to have deviated into obscurity. We are happy to state that there is a wide difference between the two writers, in the article of religious belief. Dr. Gillies has in no instance imitated the contemptuous sneers and malicious insinuations of his predecessor against the cause of Christianity; on the contrary, we find him testifying occasionally his reverence for its sanctions, and his attachment to its doctrines. It is natural that, with such principles, he should be careful to avoid offending

delicacy in the details of vice which his narrative too often obtrudes upon him;—a praise to which Gibbon can lay no claim.

In his preface, Dr. Gillies mentions the obstacles which he had to overcome in his present undertaking, and the plan according to which he proposed to accomplish it. The reigns of Alexander and Augustus, he observes, are separated by a period of three hundred years, the busiest in the annals of mankind. In this period, and particularly toward its close, the most conspicuous place is occupied by the transactions of Rome: but these have been so frequently recorded, and are in many particulars so slightly connected with the affairs of the Grecian kingdoms, that the historian of Greece has only incidentally to touch upon the Roman annals. But the times nearer to Alexander must be viewed under a different and entirely independent aspect. Between the reign of that conqueror, (the most brilliant æra of Greece) and the incipient ascendancy of Rome, the events of a hundred and five years intervene, related hitherto in a manner so little satisfactory, that they are considered by readers of reflection as leaving a sort of blank in history. This chasm our author has endeavoured to fill up, by drawing together many detached incidents calculated to give form and colour to the subject; and by obviating the chief difficulties attending it, with illustrations from parallel occurrences in earlier and later times. He professes, in addition to the details of battles, negotiations, and political revolutions, to have bestowed his attention on the more alluring investigation of the local circumstances, occupations, and manners of communities at large, and of the various ranks of persons composing them. Following the example of Herodotus, the father of history, he has inquired “ who they were, those ancient and once illustrious nations subdued and long governed by the Greeks and Macedonians: in what characteristic particulars they either agreed with or differed from each other: what had been their pursuits, and what their attainments.” According to this method “ the history of Greece, the country to which we are indebted for our general acquaintance with antiquity, will naturally expand into the history of the Eastern world, and of those remote regions of the South and West which gradually fell within the sphere either of its military exertion or of its commercial intercourse.” Notwithstanding all this, however, we have great doubts whether “ this second part, if it shall be so considered, of the *History of ancient Greece, its colonies and conquests*, necessarily rises above the first in greatness and novelty of design;” although we may be inclined to admit that “ its execution has been incomparably more difficult, from the variety,

intricacy, and dispersion of materials ;" and are certainly by no means averse to grant it " the same public indulgence, which its precursor continues to experience."

The preliminary survey of Alexander's conquests, announced in Dr. Gillies's title-page, is an important essay of considerable length, divided into five sections. It is too common to consider the Macedonian hero as a giddy youth, prompted by the inordinate love of military glory to forsake his paternal dominions, in order to ramble over the world in pursuit of conquests which he valued only as preparatory to fresh victories ; and who, when he had exhausted the range of territory then known to his countrymen, sat down and wept because he had no more worlds to conquer. From this imputation Dr. Gillies successfully rescues his favourite hero. He shews that the plans of Alexander were digested with consummate wisdom, and that his views of conquest were of the most enlarged and enlightened kind : that he did not traverse the fertile regions of the East, merely to dazzle mankind with a temporary splendour ; but with the nobler aim of consolidating, into one mighty empire, the fairest districts of Europe and Asia, and of establishing, throughout his conquered dominions, the laws, the commerce, and the civilization of his native land. To justify this conclusion, Dr. Gillies inquires at length into the preparatory arrangements of the Macedonian hero, the resources to which he had to trust in accomplishing his views, and the precautions by which he gave permanency to his conquests. In all these particulars, he finds his conduct directed by the principles of the soundest policy ; combining, in short, the military maxims derived from his father, with the political doctrines instilled by his preceptor. Before setting out on his Asiatic expedition, he took care to secure a regular supply of troops and other necessaries from his European dominions, by subjugating the intervening hordes of Thrace, and occupying the maritime cities of Asia Minor. By his generosity to the nations who submitted to his arms, he generally succeeded in gaining their good will, and was able to recruit his exhausted ranks with their choicest troops, which were thus converted from dangerous enemies into useful allies. By this policy his army continually accumulated, and at no period was more numerous than when he had reached the eastern extremity of his conquests.

According to Dr. Gillies, Alexander never entertained the romantic idea of universal empire, but prudently limited his conquests by the great barriers which Nature herself pointed out in the different quarters of the world. These boundaries were, on the North, the Danube, the Jaxartes, and the Great Scythian Desert ; on the East, the remote branches of the Indus ; on the South, the sandy Deserts of Arabia and Libya ;

and on the West, the Adriatic and the Mediterranean. He judiciously fixed upon Babylon, an extensive city, situated in a wide and fertile plain upon the banks of a noble river, to form the capital of this mighty empire; and at the same time provided for the tranquillity and allegiance of his distant provinces, by erecting fortresses in all parts, and stationing garrisons of observation, on whose fidelity he could depend. He was anxious that the condition of his new subjects should be ameliorated by the introduction of the laws, arts, and sciences of his European dominions; but was too wise to shock their prejudices by a sudden abolition of their ancient usages, and on all occasions testified the greatest respect for whatever they deemed venerable.

In no instance was the wisdom of Alexander more manifest, than in the measures which he adopted for the encouragement of commerce, as the means both of increasing the wealth, and promoting the civilization of his new territories. He built cities wherever he found situations eligible for commercial intercourse; and many Alexandrias adorned his extensive empire, beside the celebrated Egyptian city which still retains the name, and which is so admirably calculated to answer the purpose of its founder, by connecting together the commerce of Europe, Asia, and Africa. At the very Eastern extremity of his conquests, he constructed a mighty fleet, which was intended to explore the unknown coasts of those remote regions, and which, under the command of Nearchus, completed its prescribed voyage between the mouth of the Indus and the inmost recesses of the Persian Gulf. While at Babylon, he superintended in person the operations which he directed for opening up the navigation of the Euphrates, and its numerous canals, and for constructing a harbour in that city, adapted to its destined magnificence. The respect which he uniformly paid to the temples and sanctuaries of barbarous nations, is ingeniously ascribed by Dr. Gillies to his regard for the interests of commerce. From the earliest periods, those sacred receptacles, from their inviolability, had been made the seats of trade. The temples of Greece constituted the ordinary banks of deposit both for individuals and for states. "The venerable mansion of Saturn formed the principal treasury at Rome; and such is the force of imitation, that the vestibules and sacred inclosures of the temple of Jerusalem, were sordidly applied to purposes very different from their pure and primitive destination." The veneration, therefore, of Alexander for imaginary gods, so universally attested, and so unanimously approved by ancient historians, discovers a respect, as our author observes, "for productive and commercial industry, for safe communication and confidential intercourse, for all

the arts, either of elegance or utility ; in a word, for whatever in that age had a tendency to restrain the brutal passions of men, and to engage them in laudable exertions."

It is certain that much of this high encomium upon the character and views of the Macedonian hero, was justly merited. His career of military glory, and his victorious progress over the nations of the East, were marked with very different features from the transient passage of Sesostris, or the bloody devastation of Timour. But there are many abatements of his fame, to which Dr. Gillies has not sufficiently attended. The portion of philanthropy which could be discovered in his motives to military undertakings, was exceedingly small. His magnanimity could not always save him from arrogance and childish vanity. He was frequently profuse in his bounty, and sometimes cruel in his resentment. But his greatest fault was his inordinate love of pleasure and proneness to debauchery, which precipitated him into many acts of violence, and was at last the cause of his untimely death.—“Tot regum et populorum vicit, iræ tristitiae voluptati succubuit : id enim studuerat, ut omnia potius haberet in potestate quam affectus.” (Seneca, Ep. 113.)

In the course of appreciating the merits of Alexander the Great, Dr. Gillies is led to compare his character as a conqueror with those who had preceded him in the subjugation of the ancient world ; a comparison which leads our author to give an abridged history of the various dynasties, whether barbarous or civilized, that successively bore sway in remote ages. In this part of his essay, the history of the ancient Scythians, of the Medes, Persians, Egyptians, and Assyrians, successively passes under review ; and much critical skill is exercised in the endeavour to reconcile the jarring accounts of ancient historians, respecting these celebrated nations. We give Dr. Gillies credit for the authority which he attaches to the sacred writings, in illustrating this part of ancient history, and for his endeavour to incorporate the transactions ascribed to the kings of Assyria and Babylonia in holy writ, with the narratives of profane historians. We think, however, that he has erred in placing the kings of Assyria celebrated in scripture, viz. Phul, Tiglath-pileser, Salmanazar, Senacherib, &c. antecedent to the reign of the voluptuous Sardanapalus : it is more probable that they flourished after that period, and that, on the death of Sardanapalus, the Assyrian monarchy did not terminate, but only passed into a new dynasty.

The whole of this preliminary survey will amply reward the attention of the reader : its disquisitions are not only learned, but ingenious and sagacious ; it has a kind of novelty, also, from its form, to which the body of the History can scarcely

pretend. After the cursory view of it which we have been able to give, we might easily adorn our pages with a selection of paragraphs; a few of which we shall now introduce. The following remarks afford a much more rational theory of the frequency of revolutions in Asia, than that of Montesquieu, founded on his favourite notion of the influence of climate, and adopted by Gibbon.

‘A lively writer, cited and approved by a learned one, ascribes the frequent revolutions in Asia to the extremes of cold and heat, which, in that continent, immediately touch each other, without any intervening degree of middle temperature. But consistently with the records of history, indispensable premises to such general conclusions, the vicissitudes in the Eastern world may more truly be referred to the striking contrast between fierce Nomades, with their warlike manners and habits, and the softened civilization in their neighbourhood of men collected in great cities, dissolved in the luxury of baths and harems. If the Scythians often descended in terror from their cold mountains, the shepherds of Arabia and Ethiopia, as we shall see presently, emerged with as successful boldness from their scorching plains. The Medes, inhabiting a country more southern than Spain, held sway, during their rude pastoral state, for a century and a half, in Upper Asia. But, corrupted by their conquests in Assyria, the Medes lost their military prowess without improving in civil wisdom; and thereupon submitted to Cyrus and his Persians, a people visited by a still warmer sun, but who then lived in scattered villages, subsisted chiefly by hunting and pasturage, and were commonly clothed in the skins of wild beasts.’ pp. 42, 43.

An ingenious discrimination of the meaning of some important words, awkwardly and irrelevantly introduced into one of the notes, is worthy of notice.

‘Ελευθερία in Herodotus, and other correct Greek authors, signifies “the freedom of one nation from vassalage under another.” Herod. i. 95. iii. 87 & passim. The words denoting what we call “liberty,” are εἰσοροφία and εὐηγόρεια; words happily chosen, since the former expresses “equality of law regulating actions,” and the latter, “equality in the use of speech and writing,” implying a perfect independence of thought.’ pp. 29, 30.

We shall add, as a complete specimen of the work, Dr. G.’s description of a very singular state, whose government has been styled a theocracy; it is an island of the Nile.

‘Encompassed by watery boundaries so interesting in history, Meroë was celebrated for its profusion of precious metals, and of gems still more precious.¹⁶⁸ It abounded beyond all countries in ebony; and with this valuable wood it abounds to the present day.¹⁶⁹ In the flourishing age of the Ethiopians, it is said to have been defended by upwards of two hundred thousand soldiers, and enriched by double that number of industrious artizans.¹⁷⁰ But the circumstance especially deserving regard is, that it

¹⁶⁸ Strabo, l. xvii. p. 821.

¹⁶⁹ Bruce, v. iii. p. 651.

¹⁷⁰ Plin. Nat. Hist. l. iv. c. 129.

remained a theocracy, or sacerdotal government, down to the learned age of Ptolemy Philadelphus, when king Ergamenes of Meroé, who had imbibed enough of Greek philosophy to liberate him from cowardly superstition, but too little to teach him either humanity or good policy, massacred¹⁷¹ the collective body of priests, ministers of the golden temple, who had long and wisely governed both prince and people. Having committed this enormity, the usurper coerced by the arm of power a nation that had been immemorially governed by the mere force of opinion.¹⁷² Before a melancholy revolution, eternally fatal to the prosperity of Meroé, that island may be considered as the subsisting model of a government, anciently very prevalent, and which, without arms, and with few corporal punishments,¹⁷³ overawed the minds of men, and concentrated their exertions, taught them to rear temples, and form sacred enclosures, haunts indeed of superstition, but seats also of industry and commerce, and which, by the labours of peace, adorned many parts of the ancient Continent with great cities, before the iron age of conquerors and destroyers.' p. 77.

(To be concluded in the next Number.)

Art. III.—*A Body of Theology principally practical. In a series of Lectures* By Robert Fellowes, A. M. Oxon. 2 volumes, 8vo. pp. 549 and 530. Price 18s. Mawman, 1807.

THE Author of this production is known to the world as a poet, a philosopher, and a divine. His polemic writings on religious subjects are sufficiently free from ambiguity. Bold and decided in his efforts, he aims at the entire demolition of what is sometimes termed the evangelical system. With sophistry he undermines, and then most heretically ridicules, the authority of those creeds, to which he has solemnly subscribed his unfeigned assent. In the work to which we refer, as containing the genuine exposition of his heart as well as his head, we discovered the most glaring distortion of the sentiments of others; a distortion so evidently produced for the purposes and in the manner of a caricature, that we were persuaded his "Religion without Cant" contained, within itself, the instrument of its own confutation. When we entered therefore on the examination of a "body of theology" proceeding from the same quarter, we had little expectation of finding it display the beautiful and just proportions of sacred truth; and

¹⁷¹ Diodorus, l. iii. c. 6.

¹⁷² Diodor. ibid. The kings of Meroé, like the lamas of Thibet, should seem to have been mere puppets in the hands of the priests. According to Diodorus, they were so completely dependent on them, that at the command of the priests, they were always ready to end their lives.

¹⁷³ Οὐλὴ ἀπλοῖς οὐλὴ ζεῖα: When a Meroite had committed any great crime, the magistrate sent to him the symbol of death; and the guilty person retired to a private apartment, and became his own executioner. Diodorus.—The Jesuits in Paraguay never exercised over their ~~potestates~~ such unbounded dominion.

the result of our investigation will prove that this pre-judgment was not unreasonable.

The volumes before us contain fifty-eight lectures, the greater number of which are on topics of moral duty. In many instances the arrangement of subjects is confused and involved; but that our readers may perceive their relations and connexions, in the system of Mr. Fellowes, we shall specify the general heads of discussion, without any further deference to the order which he has adopted.

Lectures I. and II. The Moral Government of God. III-IV. Life, a state of Probation. V. The Divine administration. VI. Necessity of the Christian Revelation. VII. Rational analogies and probabilities in favour of a future life. VIII. The Mosaic Dispensation. IX. The excellence of the Christian religion. X. XI. The Crucifixion. XII. The Resurrection. XIII. XIV. XV. A future Judgment. XVI. XVII. The Consideration of our latter end. XVIII. XIX. Moral reformation. XX. XXI. XXII. Industry. XXIII. The Imitation of Christ. XXIV—V. the gains and pleasures of Goodness. XXVI. The best guide of life. XXVII—VIII. Prayer. XXIX. XXX. Thanksgiving.—Vol. II. Lect. XXXI. II. The love of God. XXXIII. IV. The love of our neighbour. XXXV.—VI. Charity. XXXVII. Self examination. XXXVIII. The moral Constitution of man. XXXIX. Confession. XL. Anger, Resentment. XLI.—II. A Pacific Disposition. XLIII.—IV. The government of the tongue. XLV. The Use and Sanctity of Oaths. XLVI. Evil speaking. XLVII.—VIII. Slander. XLIX. Detraction. L. Rash Judgment. LI. A busy, meddling disposition. LII. The subjection of the human will to the divine. LIII. IV. V. VI. Contentment. LVII. Patience. LVIII. the Constituents of happiness.

Every reflective reader will perceive, that in the development and illustration of this assemblage of important subjects, extensive scope is afforded for useful and interesting discussion. Within its range would naturally be included, delineations of the varieties of moral character, sketches of the diversified phenomena which they exhibit, and attempts not only to analyse the principles of their combination, but to ascertain the causes which gave energy and effect to those principles. Viewing a great proportion of Mr. Fellowes's work as we should regard the essays of the Rambler or the Idler, as a collection of moral reasonings, now and then blended with metaphysical speculations, without any distinct references to the doctrinal peculiarities even of the Author's own creed, we are not unwilling to award to that proportion of the volumes, the praise of ingenious and elegant dissertation. But when we revert to the misnomer of the title-page, and recollect that "a body of *theology*," should contain a precise statement of all the *religious* truth which, with peculiar emphasis, is termed "the whole counsel of God;" and consider the immensity of importance, invariably attached to that truth in the Christian re-

velation, we expect not only an ample elucidation of its more prominent subjects, but such a constant reference and conformity to them in all the subsequent reasonings and deductions, as shall fully assure us from what source exclusively it derives them. Nor will the justness of this expectation be invalidated by any remarks on the diversities of religious sentiment. If an infallible teacher has connected the belief and influence of certain truths, with final happiness, the question, concerning what forms the first object of inquiry, paramount in its claims to every other, is easily decided: and should opposite conclusions be the result of inquiring into this subject, still whatever system of faith be adopted, it ought to constitute a part of that system, that the belief of it is an indispensable requisition.—Hence the primitive teachers of the Christian religion connected with all their delineations of truth, the necessity of an immediate and cordial reception of their instructions, and enforced this obligation by views of their own responsibility, the evidence on which their statements were founded, and the undoubted authority of their divine master. Their impressions on this subject were so deeply fixed and so well defined, that we discover the predominance of their influence on subjects remotely and indirectly connected with the great design of their commission. The habitual recurrence of their thoughts and affections to a certain train of ideas, and the emotion they appear to discover when such associations are suggested, clearly indicate a decisive conviction of their importance and value. If therefore any modern instructor profess to form a systematic arrangement of the doctrines and injunctions of Jesus Christ, and of those whom he appointed to "teach all nations," he will manifest a similar conviction, unless he be destitute of that sincerity and ardour which his office requires.

These observations have arisen from the infrequency of Mr. F.'s references to his own sentiments on subjects properly theological; not that in this case we regret such infrequency, but we deem it obviously inconsistent with any fixed principles of religious truth. It is the peculiar felicity of the Christian system, that its characterizing doctrines can be so incorporated with moral reasonings on the duty and happiness of man, as to give them an infinite accession of power and influence, and render their energy irresistibly effective, on the minds and hearts of human beings. But when a body of theology, involving an extensive series of such reasonings, is utterly devoid of this assistance, and, with the exception of a few indistinct allusions, contains little more of the system of Christianity, than is to be found in the "morals" of Seneca or the "offices" of Cicero, we are led to conclude either that the

author of such a theology had imbibed none of the spirit of his system, or that the system itself is opposed in its radical principles to the genius and influence of the gospel. Mr. F. in the dedication of his work (to the Duke of Grafton) has with justness commended the zeal and liberality of his patron, in promoting, by his example and munificence, the study of the Christian revelation in its original language. Now if that revelation be "really and essentially divine," and if the study of it be "the most important and the most interesting which can occupy the mind of man," we are naturally led to inquire, why is so little use made of it in "the body of theology?" Now and then, to be sure, we may infer that our author has somewhere or at some time seen the Christian scriptures; but the prevailing complexion of thought, which pervades the volumes before us, clearly intimates that he has attained very little familiarity with those writings, and attaches still less authority to the maxims they inculcate or the truths they reveal.

The moral character and government of God form the first subjects of inquiry in the system of Mr. F.; and, according to his own acknowledgement, many of his reasonings and deductions, on these important topics, are derived from the valuable writings of Butler and Barrow. We are fully disposed to admit the truth of that analogy, which the learned Bishop of Durham has traced, between the moral and the physical arrangements of the world; and also between the conclusions of natural religion, and the peculiarities of revelation. But it should not be forgotten, that the force of these analogical reasonings is mainly applicable to obviate the objections of scepticism, and establish the claims of revealed truth. Such a mode of argumentation is designed to prove, that there are similar reasons for admitting the moral as the natural government of God; and, that if certain objections affect the divine origin and authority of revelation, the very same objections apply with equal force against the deductions of pure theism; so that there is no medium between the rejection of Christianity and the admission of atheism itself. Mr. F., with a degree of candour unparalleled in any of his former publications, assures us that "he has written to enforce those weighty truths which are interesting to *Christians* of all denominations." If this were really his intention, why does a series of lectures designed, as he informs us, among other purposes, for the use of those clerical instructors who may have no leisure or ability for original composition, contain so much metaphysical speculation on a subject, which might be more easily elucidated and solidly established by a few distinct references to the Scriptures, than by all the abstruse reasonings of all the moral philosophers put together, from the time of Plato, down to the author of the

“Christian philosophy” himself? Had Mr. F. intended his body of theology to be a code of ethical disquisitions, founded merely on principles supposed to be ascertained by the unassisted energy of the human mind, we could have readily accounted for the sparing obtrusion of scriptural sentiments and authorities. But the fact is, that such omissions and defects are utterly inexplicable upon any principles of agreement with the decisions of revelation, or any supposition of deference to its authority.

It would not, in our opinion, be difficult to prove, that all those speculations on the government of God, and the existence of a future state, which are *entirely* independent of the direct and indirect intimations of scripture, are destitute both of clearness and certainty in their conclusions; and that their preponderance on the side of truth is determined by so slight an inclination, that the amount of their evidence is very far from approximating to the lowest degree of moral demonstration. But if the vast congeries of proof in favour of divine revelation fully establish *its* claims, why should its use be ever confined to that of an auxiliary?—why should our ideas of the government of the Deity, and our hopes of a future state, be primarily referred to the supposed discoveries of reason, and the assertions of scripture viewed only as confirming those discoveries? Yet such appears to be the process of reasoning advanced by Mr. F. and by other writers of greater authority in religious discussions.

Accurate ideas of the divine character are of peculiar importance. We ought not to view that character in its detached parts alone, but preserve, as far as our limited knowledge extends, the connexions and proportions of the whole. A material defect on this subject appears to characterize the investigations of Mr. F. We find many speculations on the beneficence and wisdom of the Supreme Being, but little if any thing is said of his holiness and justice, his regard to the sanctions of established law, and the eternal opposition of his nature to all the forms of moral evil. Hence result those antisciptural conceptions of the present state of human beings, which pervade every part of the volumes before us.

“Independent of the force of habit, (Mr. F. says) and the contagion of example, vice has nothing like a natural auxiliary in the mind or heart; the whole constitution of our nature contains in it the principles of an inveterate hostility to vice; while all our natural sentiments and affections are found aptly and almost spontaneously to marshal themselves under the banners of virtue, as long as they obey the supremacy of conscience.” Vol. I. pp. 33, 34.

“In the state of things in which we are placed, if there be many temptations to sin, there are stronger incitements to righteousness. If our sensual inclinations often incline us to criminal indulgencies, yet, the goodness of

God has abundantly compensated this *inconvenience* by the facilities which the constitution of our nature itself affords for the acquisition of virtuous habits." Vol. I. p. 75.

An intelligent reader will perceive how directly the opinions of Mr. F. are opposed to the unvarying tenor of the sacred volume, in its descriptions of human nature; and how easily they may be confuted by a reference to those delineations which so exactly correspond with the actual state of man. "Whatever is the cause of human corruption," said Dr. Johnson to Boswell, "men are evidently and confessedly so corrupt, that all the laws of heaven and earth are insufficient to restrain them from crimes." But if we were to deduce our sentiments on this important subject from the "body of theology," we should be forcibly impressed with the conclusion, that, as the facilities of virtue are so numerous, and its attractions so irresistible because aided by the natural and spontaneous tendencies of the human heart, the race of beings on our earth must necessarily display all the characters of rectitude and purity. An observation, therefore, of the most palpable facts, obtruding themselves on our notice and opposing all our delightful expectations, impels us to inquire—whence originated the enormous mass of moral evil which burthens our world?—what powerful auxiliaries in the human heart, are those, which present an inveterate and invariable hostility to virtue?—why are the facilities attending the formation of vicious habits so generally, so universally predominant over what are termed by Mr. F. the "stronger incitements to righteousness?" An answer to these inquiries, if founded either on philosophical or scriptural reasonings, must, according to our views, involve an appeal to something fully equivalent to a constitutional tendency to moral evil in the present state of human nature; and though we consider this tendency as originally derived, yet its force is so prevalent, so inherent in the principles of intellectual and moral action, and so interwoven with our habits, presenting a constant counteraction even to the strongest religious influence, that we deem its existence, without admitting such an appeal, entirely inexplicable. We consequently resort to the doctrine of original sin, or rather depravity, unfashionable and obsolete as it may appear, because it is a well established inference, best accounting for the actual prevalence of moral evil. We have extended our remarks on this subject, because Mr. F.'s sentiments upon it are made to occupy a prominent place in all his religious publications, and are supported by a virulence of temper, and a disingenuousness of reasoning, which would render the defence of truth itself contemptible.

A writer, who can denominate an inclination to criminal indulgences by no harsher term than an "inconvenience,"

thus mildly palliating that which the wisdom of God has determined to be an “abominable thing,” and “exceeding sinful,”—deserves our marked and decided reprobation. It is with perfect consistency that such a writer advances the most degrading estimates of that peculiar system of doctrines, which Christianity has unfolded to the world. We can easily account for the defective and indefensible opinions of Mr. F., when we attribute their origin to improper views of human nature. The “Christian religion” of our author has not one ray in all its orb, that can cheer the gloom, or dissipate the fear, of which that man will be conscious, who has compared his actual character with the scriptural standard of moral obligation. *He* will find in it no fitness, no adaptation to his state. It will appear to possess none of those tendencies to ameliorate the condition of a sinful being, which are requisite to inspire *him* with hope and consolation. A good life and reliance on the mercy of God, if we should be so unfortunate as to have committed any offences against him, form the basis of our expectations, and intitle us to final glory! The constitution of a mediator, by which the opposing claims of moral government and divine clemency are adjusted and harmonised, and which is confirmed by the strongest analogical arguments, forms neither exclusively nor partially, according to Mr. F., the ground of our interest in the favour of God!

According to the profession of our author in his preface, we find little that may be called *directly* controversial; for no argumentation of any consequence is employed, against the reasonings of those who have defended evangelical sentiments. This profession has, at first sight, the semblance of candour; but on further inspection it appears to be the refuge of conscious imbecility. It is much more easy to advance, than to defend an assertion, for the immense trouble of replying to objections is wisely avoided. Hence, opinions of a certain complexion, “peculiarly interesting” to those of the author’s way of thinking, can be frequently insinuated, either by incidental allusions so clear, or by omissions so glaring, as necessarily to lead the reader into conclusions conformable to the Socinian creed. Let us illustrate this remark. The “body of theology” contains several lectures on the “necessity and excellence of the Christian religion,” and the “Crucifixion of Christ.” But in all the reasonings and speculations of our author upon these subjects, there is not one reference to the doctrine of the atonement. All the ends for which Jesus Christ came into the world are specified, except this; the perfection of his moral character, in some of its amiable developments, is clearly, and even elegantly stated; but you might imagine that this doctrine had never formed the subject of belief, much less of controversy.

While such a studied omission, the disingenuous artifice of oft-confuted sophistry, indicates with sufficient clearness the peculiar sentiments of Mr. F., we are not left to this alone, in order to ascertain the insidious and hostile dispositions of that man who wishes us to believe that his theology will be “interesting to Christians of all denominations.” In a subsequent lecture on “future judgement,” this is his language:

“The scriptures teach us, in a manner too clear to be mistaken, and I should hope too forcible to be disregarded, that our future happiness depends entirely on our progression in goodness, in the life which now is; and that consequently instead of relying for salvation, on the imputed merits of any other person, whether man or angel, we can hope to be saved, or made happy after death, only by the good which we ourselves do in this our time of trial.” Vol. I. p. 292.

And does Mr. F. imagine that a body of theology, surcharged with sentiments like this, so directly repugnant to the decisive and uniform statements of revelation,* and so opposed to the avowed belief of thousands who identify those statements with Christianity itself, can upon any principles of accommodation or concession be “interesting to Christians of *all* denominations?” If he does think this, he deserves contempt for his presumption, and commiseration for his ignorance: but this is “cant without religion.”

In conformity with the candid disposition to interest and edify “Christians of all denominations,” we find no remarks on the proper deity of Jesus Christ. This of course we expected: sufficient however is said, to prove that the “founder of our holy religion,” in the estimation of Mr. F. was not only a mere human being, but that he possessed some of the sinful imperfections of our nature.

“When tortured by the pains of crucifixion, and harrassed by multiplied indignities and insults, he exclaimed, “My God, my God, why hast thou forsaken me?” And this exclamation we may well cherish, not only as a precious instance of his humanity, but as teaching us that those infusions of distrust with which our sensations are occasionally imbued, and our hearts disturbed, are venial in themselves, provided they be not voluntarily indulged, but be combated by rational considerations and pious reflections, as soon as they arise. For however wise or good, there are probably none who are not subject to *moments of sceptical inquietude.*” Vol. I. pp. 224, 225.

According to this “precious instance” of philosophising, it seems that the sceptical inquietude and distrust, which we should attribute to imperfection both of knowledge and piety, are only occasional affections of the physical sensorium, the origin of which has no connexion whatever with the moral constitution of our nature. Those who happen to extend

* John xiv. 6. Acts iv. 12. 1 Cor. iii. 2. Gal. iii. 21, 22. and Ephes. ii. 4. 9.

these "moments" of doubt, to months and years, may thus account for their sensations, and feel easy. *We* are capable, however, of assigning other reasons for the pathetic exclamation of Jesus Christ amidst his multiplied sufferings. The intimations of the evangelical prophet that the Messiah "should make his soul an offering for sin," and that it should "please the Lord to bruise him and to put him to grief," exactly correspond with the history of the evangelists. If this explication be rejected, we would ask, upon what principles of equitable retribution, or of consistency of character, can that mental agony be accounted for, which was endured by a pure and perfect being who had not, on his own account, one recollection tinged with remorse nor one anticipation mingled with dread?

"The sufferings of the cross," observes Mr. F. "he, who was without sin, could not deserve; but he endured them for our benefit and example; to teach us that affliction, even of the severest kind, conduces greatly to the good of man, not only to the correction of the wicked, but to the perfectioning of the righteous." Vol. I. p. 210. If a being, whose character is marked with moral defection, endure afflictions even of the severest kind, we can easily vindicate and admire the benevolent government of God in appointing them; but to allot a series of exquisite sufferings to one who is "without sin", so that they cannot be penal, and at the termination of his life, so that they cannot be corrective, for the mere purpose of exemplifying patience and resignation, is so infinitely opposed to all rational ideas of rectitude in the plans of the Divine Being, that the terms very commonly cast on his character as revealed in scripture by Mr. Fellowes's friends, of a "capricious" and "malignant" "tyrant" would seem to become applicable. What being could be safe under such a government! Surely the idea of a covenanted vicarious expiation of sin, is not quite so inadmissible on "rational" grounds, as this treasonous imputation against Divine Justice!

We have always discovered, in our investigations of the Christian economy, an intimate connexion with the Mosaic and patriarchal dispensations, and have considered the evidence in favour of the divine origin of each, as mutually confirming their separate authority. What then must have been our feelings, at meeting with the following defective and distorted representations of the Jewish system!

"In the law a multitude of observances are enjoined, which seem very little agreeable to reason*, and certainly not in the least conducive

* This impious reflection on the wisdom of God, reminds us of an admirable paper of Dr. Watts, in his "Miscellaneous thoughts," intitled, *Divine conduct disputed and justified*. Vol. VII. Works. p. 390. *Leeds* edition.

to holiness; for what connection with moral improvement of life and manners had the curious distinctions of days, of meats, and drinks!" "It is one of the principal and most consolatory articles of the Christian dispensation, that God will pardon the past transgressions of men, on the amendment of their lives. And hence Christians are assured, that their endeavours to do the will of God, will conduce to their salvation, notwithstanding their many occasional offences. But the Jewish religion was not mingled with these refreshing notions of the efficacy of repentance. Thus, when they had done amiss, they were almost discouraged from any endeavours to do better; sinners were led to consider their situation as desperate, and consequently to make no effort to atone for their past misconduct by their future reformation." Vol. I. pp. 165—167.

Never did we witness more palpable and criminal ignorance of the entire scope and design of divine revelation, than is discovered in these statements. Whatever be Mr. F.'s opinions concerning the origin and authority of the Mosaic dispensation, it is contrary to positive facts to assert, that the conviction of guilt was alleviated by no hopes of pardon, and associated with no desires of amendment. For what end were all the varieties of sacrificial rites appointed, and the most significant emblems of a future expiation, deriving all their value and efficacy from this important reference, so devoutly regarded? Why did Jesus Christ, whom as a teacher Mr. F. professes highly to revere, so often assert the agreement of his designs with the law of Moses, attributing their harmony and coincidence to the same divine constitution, of which both dispensations were essential parts? But we have found out that the instructions of Christ himself, notwithstanding all the sounding eulogiums of Mr. F., are received only so far as they are accordant with his rational deductions, and preconceived hypotheses. We could easily illustrate this remark by a citation of numerous passages in the volumes before us, but the length to which our strictures have already extended must limit our observations to one striking, and almost novel instance of disregard to the plainest assertions of scripture.

The instance to which we allude respects the doctrine of *the resurrection of the body and a future judgement*. Mr. F. attempts to establish, by the usual arguments, the immateriality of the human mind. In a clear and interesting manner he proves, that though the connexion between the phenomena of thought and material organization intimate the necessity of that organization, in order to the acquisition and development of our ideas, yet that their future existence and combinations by no means necessarily require the continuance of that connexion. Having established this point, he assumes without proof the opinion, that consciousness, which appears to us to be nothing more than a certain affection of the mind, invariably associated with the exercise of self-reflec-

tion, constitutes the “real identity of man.” We thought every body who pretended to reason was aware, that consciousness may be the evidence of identity, but that it cannot be the thing itself. He then states hypothetically the following assertion: “If this faculty (consciousness) do, in the very moment of its separation from this corporeal abode, experience its appropriate degree of happiness or misery, any further resurrection is superfluous, and the judicial sentence is passed on every individual in the hour of his decease.” Vol. I. 147. This is a difficulty which has often been felt by reflecting minds. But how does Mr. F. obviate it? Not by any reference to the power of God, or any remarks on the weakness of the human intelligence; nor by appealing to the direct evidence of the dying Saviour and the Apostles; but by completely explaining away the language of scripture, after the approved manner of his tribe of sceptics, who are desirous of rejecting the discoveries of Christianity, though they find it convenient to maintain its authority. This explanation also involves a reflection on the character of Jesus Christ, which is directly opposed to the declaration of Mr. F. himself in other parts of his work.

‘He (Christ) often humoured, rather than opposed, the vulgar errors and prejudices of his countrymen. In mentioning a future life, he seems to have spoken of the resurrection of the body in compliance with the common hopes and feelings of the more ignorant part of mankind, who, not considering the nature of spirit, are apt to imagine that the body constitutes the man.—Hence in order to render the general truth of a future life more striking to the sense and better suited to our gross conceptions, the blessed and tenderly compassionate Jesus speaks of it under the idea of a corporeal resurrection.’ pp. 148, 149.

Now Mr. Fellowes had affirmed, in his lecture on the Mosaic dispensation, that the Jews had no clear intimations of a future state: on a sudden it appears, that even the more ignorant part had common hopes and feelings on the subject; and the great teacher sent from heaven did not endeavour to refine those hopes and feelings, and impart more precise and definite ideas of a future life, but on the contrary rendered their gross conceptions still more materialised; and repeatedly asserted that they who were “in their graves should hear his voice, and come forth to the resurrection of life or of damnation,” according to their characters in the present world! Hence he spoke of a “day in which he would judge the world;” and taught his disciples to look forward to “that day” as the consummation of their hopes and desires. Those, however, to whom he unfolded the mysteries of his kingdom, were not sufficiently illuminated on these points. When one of their number preached to the philosophic Athenians

about the resurrection, they would have immediately laid aside their contempt for St. Paul, and their incredulity respecting the "certain strange things" which he brought to their ears, had he been favoured with those intimations of the meaning of Christ's words, which seem to have been revealed to Mr. Fellowes!!

It deserves to be noticed, that Mr. F. gives up even more of Christianity, and is more consistently "rational," than the most celebrated leaders of his sect. They have always represented the resurrection as that important truth, which the life, death, and resurrection of Christ were intended, as their principal object, to render certain. Mr. Fellowes, however, will not be so easy as Dr. Priestley, he will not admit any thing so incomprehensible as the resurrection of the body. This grand and characteristic doctrine of Christianity is therefore abandoned, and the assertions of scripture, on which it stands unalterably, are passed over with a silence as disgraceful to the character of the theologian, as it is convenient to his creed. These specimens of the end to which the attempts to be wise above what is written, if manfully and consistently pursued, inevitably lead, are valuable beacons to the inexperienced, and should never be overlooked.

But we have done;—sufficient has been said to indicate the complexion of our author's sentiments, which are so plainly opposed to the clearest dictates of scripture, that a superficial acquaintance with it, will immediately suggest the most powerful refutations. We have confined our remarks to the views of Mr. F. on the character of God, the present state of human nature, and the peculiarities of the Christian system; and but for the length of our article, might easily have extended them to the practical application of his views. As far as the moral discussions of the author involve an appeal to his principles on these subjects, the intelligent reader will be enabled to perceive their defects or their deformity; and to apply the necessary deductions or explanations which will be requisite to render even them of any value. To advert, after these statements, to the features of style exhibited in the work, would be egregious trifling. When the sentiments of a writer, professing himself a Christian teacher, are marked by determined hostility against those truths which alone give life and energy to our hopes and feelings, which alone have reclaimed profligates, animated missionaries, and sustained martyrs, we witness his literary defects without anger, and his talents without delight.

Art. IV. *An Essay on the Theory of Money, and the Principles of Commerce.* By John Wheatley.

(Concluded from Page 35)

II. THE branch of Mr. Wheatley's discussions, of which we proposed to treat in the second place, is his controversy with his predecessors. On this head however, the desire to keep our review within moderate limits, will compel us to be very short.

In Mr. Hume he finds his own second and third propositions. At least "they are deducible from his argument." Mr. Huine, therefore, would seem at first sight to have deprived our author of the honour of being a discoverer, and to have left him nothing but the subaltern task of repeating at second hand. But Mr. Hume "examined his subject in too cursory a manner to give to his observations the consistency and precision of a regular inquiry, and he frequently drew partial inferences in direct opposition to his general reasoning. Though he argued that money every where maintained its level, yet he admitted that one nation might retain a greater relative quantity than another. He adduced the position that plenty of money gave obstruction to trade by the advance of prices; yet he at the same time contended that it gave a stimulus to industry. He in one place deprecates the increase of currency, and in another approves of it. He condemns the circulation of paper because it causes the increase; and recommends the debasement of coin for the purpose of causing it." The examination of so many alledged contradictions, to the imputation of which a fundamental error of Mr. Hume, received however by Mr. Wheatley as an established truth, affords too much foundation, would require so many references and quotations, as to be altogether inconsistent with our limits; we must therefore leave it entirely to the industry and curiosity of such of our readers as are interested in the inquiry. The writings of Mr. Hume on the subject of money are comprised in a narrow compass, and a careful perusal of the Essays on Money, on Interest, and on the Balance and Jealousy of Trade, will enable any well-informed reader to form an opinion of the censures of Mr. Wheatley.

Mr. Wheatley examines, too, the merit of the speculations of Sir James Steuart on the subject of money; but this criticism we are obliged entirely to pass over, and hasten to make a few observations on his objections to the principles and conclusions of Dr. Smith.

"Dr. Smith," he says, (p. 15.) "was sensible that there existed *some latent principle* which prevented the accumula-

tion of money in any given country beyond a certain extent ; yet he never attained to the discovery of *this principle*, and knew not by what operation the general amount of the currency of different countries was limited." He says again, (p. 18) " *As this principle* by some inadvertency escaped the observation of Dr. Adam Smith, he was of course incapable of explaining the fundamental tenets of the science, and elucidating the real cause of the limit of money." Let us next inquire what is this weighty and recondite principle, which Dr. Adam Smith failed of discovering ; from ignorance of which, he remained unacquainted with the nature of money ; which Mr. Wheatley however has discovered ; and which has enabled Mr. Wheatley to unfold such interesting and luminous truths in regard to this important commodity. Our author tells us, (p. 15.) " This effective principle is the action of money as an *uniform measure of value.*" But it unfortunately happens, that, according to what we have already advanced, these are words entirely without a meaning. We have already seen that money is not a measure of value. We have likewise seen that money is not uniform in its own value, for even according to Mr. Wheatley it can purchase much more labour, the most important of all commodities, in France, than it can in England. It may be still farther observed, that the term " *uniform measure of value,*" is another of those ambiguous phrases, by which we have already seen that our author has been so often confounded and misled. We should be averse to detain our readers with the analysis of so many of these phrases, did we not perceive, with deep regret, that almost all the speculators on the subject of money who have appeared during late years, and who have appeared in much greater profusion on this than on any other branch of political economy, have launched forth in an ocean of unmeaning terms, and have wasted their own time and that of their readers, without adding one useful idea to the stock of knowledge on this important subject. As Mr. Wheatley figures at the head of this respectable body, it seems peculiarly proper in his case to afford a pretty full specimen of the sin which most easily besets them. We would earnestly recommend to his and to their attention, the chapter in Locke's *Essay on Human Understanding*, " *On clear and distinct Ideas,*" and the whole of the third book " *On Words or Language in General;*" together with the whole of Dr. Reid's *Essays on the Intellectual Powers.* " *Uniform*" literally means of one form. But money cannot in this sense be said to be an uniform measure of value, for it is sometimes in the form of guineas, sometimes of dollars, sometimes of francs, and at other times

in many other forms. "Uniform," however, may be used in another sense. A quart may be said to be an uniform measure, whether the vessel be of a square, or cylindrical, or conical, or a triangular shape, if it still measures the same quantity. But neither in this sense is money an uniform measure; for the dollar, the franc, &c. do not measure the same quantity with a guinea, a shilling, &c. If we endeavour to apply to the phrase the only interpretation which has any meaning, we must say that an equal quantity of the precious metals, in whatever shape or form, always measures an equal quantity of all other commodities, that is to say, can purchase an equal quantity of them. But this we have seen is, by Mr. Wheatley's own confession, not true. It is however true, that there is a general tendency in the precious metals toward this uniformity of value; but it is not less true that there is an equally strong tendency in every other commodity, each seeking the best market, as naturally as gold and silver, and each as certainly reaching it; with the sole difference of the greater or less difficulty of the journey. Dr. Smith was fully as much aware of this tendency in money as Mr. Wheatley; he was much more fully aware of the same tendency in all other articles than Mr. Wheatley, who speaks of it as if it were something peculiar to money; and he was much more fully aware than Mr. Wheatley of the circumstances which prevent the full operation of the tendency of money toward an uniform value, and create a far greater diversity in different places than it suits Mr. Wheatley's theory to admit. Such are the author's discoveries respecting the futility of Dr. Smith's doctrine of money. The representation of that doctrine which he exhibits in six propositions selected for particular examination, affords so unfair and unsatisfactory a view of the principles of Smith, that we believe he has not fully comprehended the import of that great philosopher's writings on this subject; for no intentional injustice, we are well assured, is imputable to Mr. Wheatley; on the contrary, we consider him as not only a fair, but a candid controversialist.

III. That part of the work of which we proposed to treat in the third place, begins with a chapter on the course of exchange. This chapter, in the author's opinion, discloses some of the profoundest arcana of his doctrine. But, in fact, nothing is more simple than the operation of exchange, and it is entirely owing to the indistinct and inadequate ideas of the author, that he has supposed any great mystery to be involved in it. The course of exchange, he tells us, "is the practical means by which the equivalency of money is maintained." This is very true. But this, when the tech-

nical terms of the merchant are explained, means neither more nor less, than that gold and silver pass from the country where they are cheap to the country where they are dear. The whole of the long chapter, therefore, in which so much abstruse learning is expended on this subject, seems to us very nearly useless, or worse than useless, if falling into two or three important errors lay any foundation for that sentence. He tells us, for example, that no connection exists between the course of exchange and the balance of trade; that the fluctuations in the exchange are not occasioned by the excess or scarcity of bills. Because these are not the only causes of the effect which he examines, he supposes that they are no cause at all.

The chapter which follows is, “On the fluctuation of the market-price of money above and below its mint price;” a subject which in general is very little understood, and on which the labours of Mr. Wheatley, we are sorry to say, have very little tendency to throw light. The first sentence of the chapter runs thus: “As I attempted in the preceding chapter to explain the effect, which the uniform gravitation of money to its level produced on the course of exchange, I shall now endeavour to shew the effect which it produces on the price of bullion.” We have already seen that the term “gravitation of money to its level,” can only mean, the tendency of gold and silver to an uniform value all over the world. Money is a term for gold and silver in one shape, bullion is a term for gold and silver in another shape, and the value of any portion of either entirely depends upon the quantity of the precious metal which it happens to contain. When Mr. Wheatley therefore says that he is going to explain the tendency which the gravitation of money to its level produces upon the price of bullion, it is the same thing as if he proposed to explain the effect which the tendency of gold and silver to an uniformity of price, produced upon the price of gold and silver. The answer is very plain; an approximation, greater or less, to that uniformity. As Mr. Wheatley finds out, however, that it produces very different results, we may rest assured that he has greatly mistaken the matter.

This abstruse subject, which is so much darkened by the imperfection of the language employed about it, we should attempt in vain to elucidate in the compass of a critique. All that we can do is, to shew (which will not require many words) that Mr. Wheatley's principle of “the level,” which in his hands works so many miracles, is not adequate to account for the fluctuation of the price of bullion above and below the mint price. To simplify the question, let us sup-

pose that we have no money in this country but gold money; and to avoid the inconvenience of fractions, let us suppose that an ounce of gold is coined into four pieces called guineas, or any thing else. The mint price of an ounce of gold is therefore four guineas. If the government should coin more of these guineas than are wanted, are they not still bullion, and can they not either be exported or wrought at home, with hardly any interruption from any restrictions that government can impose? How then can they ever sink below the price of bullion? It is not so easy to determine the limit of their enhancement above the market price of bullion. If the quantity coined is less than what is necessary for the full supply of the community, the accommodation which they afford will dispose every individual to give somewhat more for them, than he would for an equal weight of bullion. Mr. Wheatley's level then will account for a certain depression of bullion below the mint price, but will by no means account for any elevation above it. The fluctuations therefore, as well above as below that price, which are experienced in the course of trade, must be dependent upon causes of which Mr. Wheatley has not been aware.

The chapters on Lord Liverpool's letter to the King, and on the amount of our specie we must entirely omit. In the chapter "on the theory of the balance of trade," there are some very useful statements, and some very sensible remarks. It is the author's object to shew, that by the official accounts of the balance of trade in our favour 300,000,000*l.* of gold and silver have during the last century been imported into this island; that of this immense quantity a small portion only remains; that the greater portion of it must have departed in the ordinary way of commerce; that the notion therefore of getting rich even in bullion by the balance of trade, is as false in fact, as it is unfounded in theory.

One apparent objection to this conclusion arises from our foreign expenditure in time of war. Mr. Wheatley examines this subject at great length, with a view to prove that this foreign expenditure is defrayed by the exportation of goods, not of money. He introduces some inconclusive reasoning, founded on his own theory; but there are many good remarks, which are drawn from a better source. To rectify all his mistakes, and to explain clearly the effects of a foreign expenditure upon the balance of trade, upon the course of exchange, and upon the national stock of gold and silver, would require a very wide space. It is undoubtedly true, that had this country sustained no foreign expenditure during the whole century, it would have had just as little of the 300,000,000*l.* as it now has. But we

doubt whether we should have been of this way of thinking, had nothing operated to convince us, beside what Mr. Wheatley has advanced.

The concluding inquiry of Mr. Wheatley respects the depreciation of money, and he advances a variety of observations both on its causes and effects. We have occupied so much space with the preceding parts of the inquiry, that we cannot enter into a full analysis of his opinions on this subject. The collection of facts is useful, but the speculation is defective.

From the conquest to the present time, money, he thinks, has progressively depreciated. In considering the subject, he divides this period into three parts; the first extending from William I. to Elizabeth; the second, from Elizabeth to the Revolution; the third, from the Revolution to the present times. During the period from the conquest to the reign of Elizabeth, the depreciation of the currency he represents as occasioned solely by the debasement of the coin; that is to say, the successive operations of government, by which coin of the same denomination was made to contain less and less of the precious metal. The depreciation of money during the second period, he says, was *accelerated* by the influx of money from America. This expression implies that something else co-operated. But this he neglects to explain. During the third period, from the commencement to the conclusion of the 18th century, money, he tells us, has depreciated 111 per cent. Of this depreciation, the annual supply of gold and silver from the mines in South America will, according to his estimate, account for 40 per cent.; the remaining 71 per cent. he supposes, owes its existence entirely to the issue of paper money in Europe.

This last opinion naturally suggests a variety of reflections; and so many erroneous opinions prevail on the subject of paper money, that it might not be proper, inadequate as our limits are, altogether to pass it.

There is one mode in which we can perceive that the use of paper money in Europe has contributed to depreciate the general currency. It is a principle abundantly fixed, and indeed admitted by Mr. Wheatley, that the value of gold and silver in coin, is entirely determined by their value in bullion. Now, as bullion, gold and silver are universally allowed to be justly regarded as mere commodities, whose value is determined entirely by the demand which there is for them in proportion to the supply. Thus, while the supply remains the same, if any occurrence should happen to increase the demand for gold and silver, if they should be applied to any new purpose, for which a quantity that was not wanted before becomes necessary,

then the value of those metals would rise, and money would be enhanced, not depreciated. Thus, too, should any occurrence happen which lessened the demand for gold and silver, should they be dispensed with in any employment for which they were formerly wanted, their value would sink, and money would be depreciated. But this is really the effect which has been produced by adopting the use of paper money. The use of gold and silver has become to a great degree extinct in currency; the demand has thus been considerably lessened, while the supply remained the same, or nearly the same; the price, accordingly, has fallen in a correspondent proportion.

This principle, however, seems inadequate to account for so extraordinary an effect as a depreciation of 71 per cent. This is nearly two thirds of the whole; which would imply that the use of gold and silver in coin, were currency confined to the precious metals, would occasion a consumption of those metals, nearly double all other kinds of consumption taken together. But this is absurd. Mr. Wheatley accordingly endeavours to account for a great part of the effect, by another operation which he ascribes to paper money. Paper money, having a tendency to be issued in excess, enhances, he says, the price of commodities. The reason he states as follows: "If it be true, that all prices are in proportion to the quantity of currency, and that the quantity of currency is augmented by the publication of paper, it necessarily follows, that paper must occasion an advance of prices correspondent with the augmentation, and proportionally depress the value of money." This, as far as we can perceive, is the sum and substance of his reasoning on this subject. But the first of these premises, viz. that all prices are in proportion to the quantity of currency, we have already seen, is altogether unfounded. The argument therefore falls to the ground. But this is not all; for in the second of these premises, viz. that the quantity of currency is augmented by the publication of paper money, two things that are of a nature very widely different, seem to be strangely confounded. There are two species of paper money, the laws of which are remarkably discordant. There are, 1st. The notes, payable on demand, of responsible bankers; there is, 2dly. Paper issued as money, on the authority of government. Of the latter sort, any quantity may be issued; and it may sink to any depreciation, as has been witnessed in the cases of the French assignats, and of the paper issued by the government of the United States in the war of the revolution. The former (the notes of the bankers) so long as they are really payable on demand, can never be either in excessive quantity, or cause a depreciation beyond that which we have already explained. But without entering into the demon-

stration of this important truth, which would carry us far beyond our limits, we shall content ourselves with showing, that the inferences which Mr. Wheatley would here draw, are really inconsistent with his own principles.

When notes continue payable on demand, and are not subject to discount, all the depreciation which they sustain, is necessarily communicated to the coin of the country. Thus, when a one pound note can purchase as much of any sort of commodity, as twenty shillings, to whatever degree the note declines in its power of purchasing, to the same degree are the twenty shillings reduced in their power of purchasing. But no proposition connected with this subject is better established than this; that the gold and silver in coin, bear the same value as gold and silver in bullion. Particular accidents may for a little time raise their value in coin above, or depress it below, their value in bullion; but equality is the natural state to which it constantly approximates. Whatever effect, therefore, the issue of paper money, (that which is most commonly, and should be exclusively known by that title, the notes of bankers, payable on demand) has to depreciate the currency, the same effect it has to reduce the price of bullion. Now Mr. Wheatley tells us, (p. 285) "that the paper of any given country, instead of being limited to the amount of the gold and silver, which would circulate if there were no paper, may be augmented, without reduction to a discount, to an indefinite extent, provided that the paper of other countries shall be augmented in a similar ratio." It follows, by Mr. Wheatley's conclusions, that currency may be depreciated to an indefinite extent; but if so, the value of gold and silver may be reduced to an indefinite extent; and if nations were to go on in the ardour of issuing paper, they might, by that single circumstance, reduce gold and silver below the value of lead and copper, without the smallest increase in the supply, and with a very insignificant decrease in the demand. It is difficult to imagine any *reductio ad absurdum* more complete than this. The truth is, that Mr. Wheatley is by no means a master of his subject. He has very unwisely taken upon himself the function of teacher, when he would have been much better employed in exercising that of learner. There seems to be no subject on which mankind are more apt to deceive themselves in this way, than the subject of political economy. This author goes forward, explaining and reasoning about his erroneous positions, positions of which the folly seems so easy to be detected, with as much self-complacency, and as much confidence, as if he were descending to the bottom of the most important truths. Dr. Smith, he treats, with a most decided air of superiority; as

a man whose views were weak and superficial indeed, compared with the force and profundity of his own. While he continues in this temper, we may venture to assure him, he will make little progress in political economy, though he seems not to be deficient either in acuteness or ingenuity.

Art. V. *An Elementary Treatise on Natural Philosophy.* Translated from the French of M. R. -J. Haüy, Professor of Mineralogy at the Museum of Natural History (Paris) &c. &c. &c. By Olinthus Gregory, A. M. of the Royal Military Academy, Woolwich. *With Notes by the Translator.* 2 vols. 8vo. pp. 435, 427, 24 Plates. Price 1l. 4s. bds. Kearsley. 1807.

TO accumulate facts and to register observations is an easy task; perseverance and a very moderate portion of intellect will suffice to fill the pages of a common place book; but to exhibit a connected view of the phenomena of nature, to combine them scientifically, and to reason upon them justly—in short, to treat them *philosophically*, is the peculiar prerogative of genius. This excellent design has been executed by M. Haüy, in a manner the most honourable to his abilities. We certainly have not been uniformly pleased with his performance, in which there are both errors and deficiencies deserving of censure; but its merits are so great and so numerous, and its failings so few, some of them even are so brilliant, that we hesitate not to assure our readers there is more originality of manner and more vigour of intellect discoverable in the *Traité de Physique* of M. Haüy, than in any other elementary treatise of Natural Philosophy which has for many years made its appearance in Britain. The Translator has executed his task with fidelity and skill; the public are well acquainted with his talents, and will doubtless feel much indebted to him for presenting so valuable a production to their notice.

In this country, M. Haüy has been known chiefly by his researches into the nature and laws of crystallization; and his theory has deservedly ranked highest among those which have been devised for explaining that curious and interesting subject. The present volumes constitute part of a course of instruction for the French National Lyceum, in conjunction with Biot's Astronomy and Franceur's Mechanics.

• M. Haüy's object, in composing this work,' says the translator, ' was not to produce a compilation of earlier performances, a collection of insulated dissertations, in which every former theory shall be exhibited, but none examined ; it was rather to give a cast of unity to this department of human knowledge, to present Natural Philosophy though in an abridged, yet in a complete form, to free it from a great number of superfluities with which it had been overcharged, and to develope scarcely any but theories now solidly established, though perhaps ~~new~~ ~~new~~, that he might be the better able to ~~new~~

Physics in the situation it ought to occupy, by assigning their due portions to the comparatively recent branches of Magnetism, Electricity, Galvanism, Crystallography, &c., and by enlarging those boundaries which some modern authors seem to have established upon too narrow a space.' *Pref.* p. vi.

Mr. Gregory, it seems, had been for some time intending to complete a course of Natural Philosophy, by taking up those subjects which were necessarily omitted in his works on Astronomy and Mechanics*, when he met with the *Traité de Physique*; this 'part of his design,' he modestly observes, 'has been executed by M. Haüy in a manner so far superior to any thing he could himself have accomplished, that he is persuaded he shall be rendering the public a more essential benefit by laying before them the present treatise, than by offering any original performance of his own embracing the same subjects.'

M. Haüy discovers the genuine spirit of philosophy throughout his introduction, which is not less commendable for the eloquence of its style than for the value of its matter; he sketches, with a masterly hand, the outline of his plan; and allots to the different parts of his subject their relative extent, situation, and importance. The representation he has given of the method to be followed in philosophical investigation, is just and luminous. The distinction between system and theory is forcibly expressed.

'The object of a theory is to connect to a general fact, or to the least possible number of general facts, all the particular facts which seem to be dependent... But a system, such as...ought to be banished from natural philosophy, consists in a purely gratuitous supposition to which we endeavour to confine the course of nature. It is a vortex, it is an effluvium of subtle matter; it is any thing we please, for all is possible to the imagination. By the aid of this supposition, which always goes beyond the facts given by observation, all is explained in a vague and loose manner, satisfactory notwithstanding in this, that it does not cost more to comprehend it than to invent it originally. Hence the system proceeds as at hazard; always wandering *near* the point; but incapable of determining any fact, with that precision, that rigour, which constitutes the character of the true theory: in a word, the system is the romance of nature, while the theory is its history, which, without ever ceasing to be faithful to truth, embraces at once the past, the present, and the future.'

The word System, however, may be properly used in scientific language in certain acceptations: as when it is employed by mathematicians to express the aggregate of bodies held in connection by their mutual actions,—by astronomers to denote the arrangement of the celestial bodies about a common centre,—and by naturalists in allusion to those methodical dis-

* See *Ecl. Rev.* Vol. III. 971.

tributions which they find it advantageous to make of the objects of their study.

The work itself, as is usual and requisite, commences with an enumeration and account of the general properties of bodies. These properties are distributed into two classes, in the first of which are placed, ' those which attach to bodies ' considered simply as assemblages of material particles,' such as Extension, Impenetrability, and Divisibility; and in the second class are included, ' those properties which depend upon certain forces that solicit or impel bodies,' of which six are enumerated, viz. Mobility, Hardness, Elasticity and Ductility, Gravity, Crystallization, Heat. Under these heads we find much perspicuous and accurate description, valuable information, and acute reasoning, with occasional excursions into dependent or collateral topics. In treating of Crystallization, which the author defines ' the regular arrangement of the moleculæ of certain bodies under geometrical forms,' M. Haüy develops the principles of his own theory, which is particularly excellent for the precision of its language, and for the number and accuracy of the observations on which it is founded. The subject of Heat, considered in its tendency to equilibrium, and in the effects it produces upon bodies, is investigated with ability; and good descriptions are given of the various kinds of Thermometers invented to measure its intensity, and of the Calorimeter to ascertain its specific quantity. The part relating to Combustion is much too concise, and the author takes up without qualification or discrimination the theory of Lavoisier: the deficiency in this subject is partly supplied by a valuable note of Mr. Gregory's. In discussing the question whether caloric be the effect of intestine motion, or whether it be in itself a real substance, our author accedes to the latter opinion, or rather adopts the language conformable to it, ' regarding it solely as *an* hypothesis more proper to assist the conception of phenomena, and more commodious in expression.'

With laudable circumspection Mr. Haüy remarks,

' We shall adopt a like method on all similar occasions,...not for the purpose of expressing beings whose existence is not sufficiently demonstrated, but to present, by the imagination, a subject to the action of known forces that contribute to the production of the phenomena. Still, however, we shall not lose sight of the difference between the actual fluids which we can feel, and can confine in vessels; and those agents respecting the existence of which observations have not, as yet, completely satisfied us. *We do not, therefore, place them in nature, but solely in the theory,* since they possess the advantage, when judiciously selected, of representing results faithfully, of furnishing a satisfactory explication, and even of aiding us to foresee future appearances; so that if they are not the true agents employed by nature in the production of phenomena, they are reputed as occupying their place and existing as their equivalents.' p. 103.

The next object of consideration is Water, in its various states of liquidity, ice, and vapour; and, in connection with it, hygrometry, capillary tubes, congelation of mercury, and steam engines. In explaining the phenomena of capillary tubes, a term is employed which, though often used on the continent, has seldom been adopted in England: this is the *law of continuity*, to which, it is said, the phenomena in question are subjected. This law is defined, in a note by the translator, to be *that by which variable quantities passing from one magnitude to another, pass through all the intermediate magnitudes, without ever passing over any of them abruptly*. Some excellent illustrations of this law are added from Boscovich, together with his demonstration of its universality; it is here applied to a familiar phenomenon, which some have inadvertently ascribed to the general law of attraction;—

‘It is likewise to actions of the same kind as those that produce the phenomena of capillary tubes, that we ought to attribute the motions by the aid of which two small bodies floating upon a fluid, at a little distance from one another, approach till they are in contact, or fly from one according to circumstances. These bodies being among those which are in a state of solidity, cannot exert one upon another any sensible attractions or repulsions; so that what occurs in the motions now under consideration is solely due to the action of the particles of the liquid in contact with the same bodies.’

The subject of capillary attraction is pursued with much ingenuity by our author, who has availed himself of Clairault's investigation; but Mr. Gregory prefers, and with reason, the theory of Laplace, an account of which he has given in two notes.

The following distinction should be remembered.

‘The phenomenon which consists in the passage of a body from the state of liquidity to that of vapour, takes the name of *vaporisation* when it is solely due to the action of caloric, and that of *evaporation* when the air intervenes in its production, by the affinity which it exercises towards the particles of the vapour.’

We have observed that the term *affinity* is, in several places, used as synonymous with cohesion, to signify the cause of adherence between the moleculeæ of *homogeneous* bodies: in the second volume p. 178, it is employed in its true chemical sense to denote “the tendency which the constituent particles of some bodies have to unite with those of other bodies.”

Of steam-engines a well-written history is given; but as it is too brief to be completely satisfactory, the translator has referred to other sources of information. He has also advanced the claims of two of our countrymen, which M. Haüy had omitted, to important discoveries—that of Cavendish, relative

to the composition of water, and that of Canton, relative to its compressibility. In many other instances, we acknowledge the patriotic zeal with which he has vindicated the fame of British discoverers from invidious misrepresentations.

We are next presented with an account of atmospheric air, and its most constant properties of heaviness and elasticity, with the phenomena produced by its action ; the effects of caloric upon this fluid, in dilating it, or increasing its elasticity ; its efficacy in evaporation, by dissolving water and uniting with it ; and, lastly, the nature and propagation of sounds, of which air is the vehicle. This division of the work includes also the following subjects, as naturally and intimately connected with the preceding : the barometer, and its application to the measurement of heights, &c. ; pumps, and their mode of action ; the syphon ; winds, and aqueous meteors ; origin of fountains ; air-balloons ; comparison of sounds ; musical temperament ; theory of wind and stringed instruments, &c. Much ingenuity is evinced in the treatment of these articles ; the facts are well selected and detailed ; and the illustrations, for the most part, are very appropriate. A curious fact, observable in the action of caloric upon air, is the uniformity of the law to which the dilatation of different kinds of air or gas is subjected. Gay Lussac examined this point with considerable attention, and found that, whether the gases he employed were soluble or insoluble, the effect was the same ; atmospheric air, hydrogenous, oxygenous, and azotic gas ; carbonic acid gas, muriatic acid gas, sulphureous and nitrous gas, and the vapour of sulphurated ether, furnished results absolutely similar, as to the progress of dilatation between the same limits of temperature. These results accord with the experiments which were made about the same time in England, by Dalton. Another coincidence, more remarkable in theory than the preceding one in practice, occurs on the subject of evaporation. The theory of Le Roi, adopted by M. Haüy, agrees so exactly with that of Dr. Hamilton, referred to by the translator, not only in its leading doctrine of solution, but in several of its particulars, that it becomes difficult, at first sight, to suppress the idea of collusion or of plagiarism. Le Roi's theory was published in 1751, and Hamilton's not before 1765 ; Dr. Hamilton assures us, however, that he has not represented any thing as new, which he was conscious had ever been proposed, even conjecturally, by any one before him ; and as the memoirs of foreign academies were not so familiar to English readers, and the discoveries of philosophers were not then propagated with so much facility, as they are now, by means of journals, magazines, and reviews, we can easily give credit to this declara-

tion. The origin of fountains and springs is explained by the hypothesis of evaporation and condensation, first adopted, we believe, by Dr. Halley. Upon the whole, perhaps, this hypothesis is capable of a more general application than any other, yet not sufficiently, in our opinion, to account for all the variations of the phenomena: such, for instance, as those perennial springs which vary not with the fluctuations of the season, and have no apparent dependence on the quantity of rain that falls. Of air-balloons, an interesting, though very brief, history is given: it is, besides, too partial. We are rather surprised that neither Haüy, nor his translator, thought it worth while to notice the experiments and voyages of the more recent aéronauts. The whole chapter on Sounds, both in the text and in the notes, we consider as particularly excellent.

The concluding subject of the first volume, is Electricity; a part of the work which is, in our opinion, by far the least satisfactory. The author seems considerably more anxious to establish his theory, than to exhibit an enlarged and comprehensive view of electrical phenomena. The theory he prefers is that of two distinct fluids, founded first upon the recognition of two different electricities, by Dufay, and afterwards resorted to by Symmer, but never before applied, that we remember, to such an extent, with so much adroitness.

The second volume commences with Galvanism, or, according to our author's distribution, Galvanic Electricity. After giving a spirited account of the origin and early progress of this science, the author introduces the history and description of the Voltaic pile; we then find an account of electric fishes, which might have been rendered more complete by referring to the first of Sir John Pringle's "Six Discourses, delivered to the Royal Society," on the Assignment of Copley's medal to Mr. Walsh, in 1774; and lastly, the chemical effects of Galvanism are noticed. An ingenious method, invented by Alliseau, of constructing the pile so as to retain its efficacy several weeks, is described; but we were somewhat disappointed at finding, that not a word is said by our author about Mr. Cruickshank's Galvanic trough, and scarcely more than three lines, by the translator. We regret that Mr. G. has not availed himself, to a greater extent, of the recent discoveries connected with this interesting topic; the most valuable, perhaps, and that which opens the widest field to speculation and experiment, has been made since the publication of this work; we refer to the conversion of potash into a metallic substance by Mr. Davy.

The next subject is Magnetism; and here we find the general principles of its theory, magnetic attractions and re-

pulsions; communication of magnetism, the magnetism of the terrestrial globe, and that of iron mines. Here also, as in electricity, the theory of two fluids is resorted to, and applied with no small dexterity to the solution of magnetical phenomena. That fluid which the northerly end of the needle solicits, is called the *austral fluid*; and that which resides in the part situated toward the south, is termed the *boreal fluid*.

The last, the longest, and the most important article in the whole work, comprises 250 pages of very interesting matter, on the subject of Light, Colours, and Vision. It is divided into five parts—1. On the Nature and Proportion of Light. 2. Its Reflection and Refraction. 3. Decomposed Light, or Colours. 4. Natural Vision. 5. Vision assisted by Art; concluding with a concise description of “some particular Dioptrical Instruments.” The author uniformly appreciates, with much care and impartiality, the value of the several discoveries made by philosophers of different ages and nations, in relation to optics; and manifests, on every occasion, a liberal and ardent desire to do justice to the memory of our illustrious Newton. Speaking of the prism, he remarks, that

“ This instrument, managed by so skilful a hand, and sedulously watched in all its results by the eye of genius, has at length unveiled the true theory of colours. Newton has himself developed this theory in his Treatise on Optics, where the philosopher appears with so much dignity connected with the geometrician, immortalised already by the theory of attraction; and where we admire throughout a happy choice of decisive experiments, the art of placing them in the order in which they elucidate each other, and that correctness of reasoning which, in the inferences he draws, exhibits a faithful translation of the language of facts.”

The whole of this discussion is managed with singular ability; and we consider it, altogether, as forming one of the most masterly treatises on optics that have come before the public; the views which our author takes of his subject are extensive; and they are not only minutely, but strikingly delineated.

The quotations we have made are necessarily popular, because it was not easy to detach the scientific passages from their connexion with the context, nor, in many cases, to render them intelligible without the diagrams to which they refer. At the same time that we are pleased with the general execution of the work, we are delighted to meet with those frequent recognitions, which pervade it, of the Divine Author of the universe. We quote one of the remarks by way of admonition against the folly and impiety of some philosophers; “ the word *Nature*, which we so frequently employ, must only be regarded as an abridged manner of expressing, sometimes the results of the laws to which the Supreme Being has sub-

jected the universe; at others, the collection of beings which have sprung from his hands, &c."

The translator has performed his task, on the whole, with much ability, though it would not be difficult to point out omissions and defects in his notes, or blemishes in his translation. We repeat our acknowledgements to him, not only for having placed so valuable a treatise within the reach of the English reader, but for having considerably increased its utility by the frequent interspersion of copious notes, which display extensive reading, and bear equal testimony to his good sense and his persevering industry. The plates are very well engraved, and placed at the end of the respective volumes, in a convenient form.

Art. VI. *Lectures on Belles Lettres and Logic*. By the late William Barron, F. R. S. Ed. and Professor of Belles Lettres and Logic in the University of St. Andrew's. 2 vols. 8vo. pp. 1217. Price 11, 19. bds. Longman and Co.

THESE Lectures, we are informed by a notice prefixed to the first volume, were read during twenty-five years in the University of St. Andrew's. The course is divided into two departments, Belles Lettres, and Logic; and the Lectures on the former of these are further divided into three parts; the first treating of *Language and Style*; the second, of *Eloquence, or Public Speaking*; the third, of *Compositions in Prose and Verse*.

Mr. Barron begins by defining the rules of criticism to be no more than "the deductions of sound reasoning concerning beauty and deformity, from the permanent principles and feelings of human nature." An observance of these rules, he adds, does not fetter the exertions of genius; for two of the most distinguished writers the world ever saw, Virgil and Milton, are remarkable for attention to them. A knowledge of criticism he considers not only as indispensable to a writer, but as calculated to improve the enjoyment of all who read either for amusement or information. We acquiesce in these preliminary observations, and proceed to accompany our author through the rest of his course.

The first Lectures are occupied in delineating the progress of language, the supernatural origin of which, Mr. Barron seems to think he has exploded in a very few words; it will not be necessary for us to use many more, to express our dissatisfaction with his crude and hasty assertions. In early ages, nevertheless, language must be deficient and circumscribed; for it contains only the names of simple objects, and the signs of the passions common in savage life. But in respect to sound or melody, the progress of language is more

difficult of explanation; a point which introduces, in the second Lecture, some sensible though very imperfect observations on the remarkable opinion, so contrary to the experience of human nature in all ages, that the Greeks and Romans spoke habitually in a fixed musical or accentual recitative.

Mr. Barron next adverts to the opinion, entertained in common with him by many others, that our language was better written toward the close of the 16th century, and in the beginning of the 17th, than in the middle and latter part of the 17th century. But, much as we respect Mr. Barron's authority, we must express a decided dissent from those views. It seems indeed a plausible idea, that, during the distractions of civil war, especially such fanatical struggles as those to which we allude, our language, instead of improving, should be deteriorated. But neither is the general argument confirmed by the testimony of other histories, nor is its specific application in this case supported by facts, when we enter into a rigid examination of circumstances. First, as to the general argument—The civil wars of Rome were yet more fierce and sanguinary than those of England; yet the language of Rome reached its meridian lustre in the reign of Augustus, which immediately succeeded these wars. During the greater part of a century, dating from the commencement of the Peloponnesian war, the Greeks were engaged in a continued series of intestine conflicts, in which the most savage and unprincipled acts were incessantly committed. Yet it was at the close of this period that the orations of Demosthenes exhibited all the force and beauty, not only of the Greek language, but of human eloquence.—Let us next consider the particular circumstances of England, and of English authors, in the 17th century. The most prominent author who flourished during the civil wars is Milton. In the poetical style, at least, it will be universally admitted that he exhibits no declension of merit. But his prose may, with the utmost confidence, be pronounced superior to any thing which had yet appeared in that species of composition, in the English language. For variety, strength, and expression, very often too for harmony, it will not even yet be easily paralleled. The characteristic by which chiefly it sounds awkwardly to our ears is this—the sentences are very much formed on the plan of the ancient languages, and hence are more long and complicated than suits the genius of a tongue which derives no perspicuity from distinct terminations. The clauses, likewise, are not unfrequently connected by relations which English syntax with difficulty sanctions. But it possesses a picturesque elegance which is peculiar to the ancient dialect of our tongue, a grandeur and richness which is truly Miltonic, and, what

more surprising, an air of genuine Anglicism, notwithstanding the words and idioms adopted from his favourite languages of Greece and Rome. But is Milton the only author who can be adduced in support of our opinion? Does not Hobbes belong to the period in question? Now the style of Hobbes may be regarded as almost a model of genuine English purity; and in point of precision, he has perhaps no parallel till the writings of Reid. In fact, the style of Hobbes would be regarded as easy and classical at this day. Let us yet produce another instance of an author who is still regarded, both in prose and verse, as a principal standard of the English language. Dryden began to write in the time of Cromwell; and though his principal pieces were composed after the Restoration, yet his genius was undoubtedly formed during the preceding period. The truth is, that the language and taste of the nation continued in a gradual progress of improvement from the revival of letters; and this progress seems even to have received some acceleration during the civil disturbances; how are we otherwise to account for the number of fine authors who burst into light in the time of Charles II. These must have received their education, and the strength and colour of their minds, during the age that preceded his accession. Cowley wrote so fine and pure a style, that Mr. Hume has inserted his character of Cromwell in the history of England, as a picture drawn, not only by an eye-witness, but by the hand of a master.

We are unwilling to detain our readers in the forbidding department of *Grammar*, however ingeniously described by this author; and we hasten to the more promising subject of *Style*. In this branch of the course, we shall present the reader with a specimen of Mr. Barron's composition:

' Perspicuity in the choice of single words presupposes purity, propriety, and precision. Purity requires that those words only shall be employed, which are of classical authority. Propriety, that, of classical words, those shall always be selected which are best adapted to express the meaning. Precision, that no more words shall be introduced, than are necessary to convey the sense. As these qualities comprehend all the ingredients of a perspicuous style, opposed to them will be found the various defects and errors which render style obscure.'

¹ As purity enjoins the use of such words as are of classical authority alone, it may perhaps be asked how we shall determine the nature and extent of this authority, or distinguish the words which may deserve that appellation. All language, it may be said, is in continual fluctuation; improvements are perpetually going on, and new ideas require new words to denote them, though we should not admit preference in respect of sound, to be a sufficient reason for employing a new word rather than an old one.

That all living languages are exposed to continual fluctuation, the history of their progress leaves no reason to doubt. It is not, however, to be supposed, that all the changes they undergo will be beneficial. The irresistible sway of fashion; the caprice, the vanity, the affectation, of many speakers and writers, are the sources of the greater part of them; and from such sources nothing can be expected but corruptions. Persons, then, who are ambitious to speak and write with elegance, will be disposed to erect some standard by which they may regulate their practice; and they will naturally turn their chief attention to the example of those performers, who are deservedly in highest estimation. Speakers of the best elocution, and most persuasive eloquence, will be their guides in conversation and oratory. Authors of the most correct taste, solid matter, and refined manner, will form their patterns in writing. Classical authority is none other than the example of such speakers and writers.

'This authority must not be extended so far as to produce imitation, an infallible impediment to all eminence; nor must it prohibit real improvements, suggested by the extension of knowledge and civilisation. It must not obstruct alterations, which remove deviations from the particular analogy of the language or the general principles of grammar; nor oppose the introduction of new words to denote new ideas. But within these limits, in all controversies about the retention of old, and the use of new words and idioms, about the style and manner of the composition, classical authority should be absolute and incontrovertible. It will not, however, be sufficient to restrain the caprice of fashion; but it will receive entire submission from every performer who is ambitious to acquire solid fame.' Vol. I. pp. 123—125.

The fourteenth Lecture enters upon the subject of ornament, which is treated under the heads, Melody, Inversion, and Figures. The last division occupies nine Lectures, and affords an opportunity of illustrating the rules of criticism by many delightful quotations. The subject of personification in particular, suggests several striking examples, on which our limits will not allow us to enlarge.

"Apostrophe," says Mr. B. "has seldom made its appearance in modern oratory, except with some French preachers, and some *enthusiasts* of that character among ourselves." He means to intimate, perhaps, by this despicable adoption of a vulgar slander, that the contemplation of an Infinite Being and an eternity of conscious existence, is not sublime enough to justify a high state of feeling, and the use of bold and impassioned figures. The only general impediment to the adoption of apostrophe, is a defect of importance in the occasion; and the only specific impediment, is the defect of sensibility in the orator or the audience. Mr. B. observes rightly, that the nature of the business in our courts of law and houses of Parliament, is calculated to repress the more passionate exhibitions of oratory, and the use of this figure in particular.—He might have added, that as no figure produces finer effect

from a genuine orator, so none is more disgusting in the mouth of a pretender to eloquence. It is a weapon that may be successfully wielded by a Demosthenes or a Bossuet; but is only a ludicrous encumbrance in a feeble and awkward hand.

The different kinds of style are next considered under the respective heads of “the elevated, ornamented, simple, nervous, diffuse, elegant, and finally, the vehement.”—At the head of elegant compositions, Mr. Barron justly ranks Cicero's *Dialogues de Oratore*; and in verse, he gives an equally distinguished place to the Mantuan Bard.

The second part of Mr. Barron's course treats of Eloquence, or Public Speaking. He describes the British Parliament as the best field for modern oratory. Many circumstances, however, combine to render it a much less favourable scene for the display of eloquence, than the public assemblies of Greece or Rome. In these republics, the question of peace or war, the fate of states and potentates; often depended on the impression made by a public speaker; while, with us, these questions do not usually come under discussion, till the executive branch of government has adopted a conclusive determination. The legislature has therefore only the subordinate task, of arguing how far the measures already pursued deserve its approbation.

The subject of public speaking is comprehensively and judiciously discussed.

In treating of the eloquence of the Bar, a circumstance is mentioned which deserves attention. In ancient times, the moral character of the pleader was a principal point, while, at present, there is no profession in which mere ability will go so far, in defiance of the suspected absence of other qualities. The solution of this question is to be found in the superior talents and integrity of modern judges. The judges of Greece and Rome were uninstructed in law, and depended much on the statement of the orator, whose reputation for integrity was consequently a principal ground of confidence. Our judges, however, have no occasion to borrow their knowledge from the representations of a pleader; they care very little what he is, or what he asserts; they consider only what he can prove.

The second volume opens with the third department of the course, namely, Compositions in Prose and Verse. After treating of Epistolary Writings, and of Essays, the nature of Dialogue is elucidated. Of all dialogues, ancient or modern, those of Xenophon and Plato are incomparably the best. This excellence is derived, not only from the talents of the authors, but from the peculiar circumstance of their copying real conversations. No other consideration can account for

so great a similarity of views between two writers of very different qualifications.

From Dialogue Writing, our author proceeds to History, which he treats at great length. Poetry follows next, under its several divisions of didactic, descriptive, epic, and dramatic. Instead of enlarging the number of our extracts, we shall give one sufficiently long to afford a fair specimen of the author's talent in comparative criticism.

* Polybius possesses not descriptive powers equal to those of Thucydides or Livy, but he discovers more enlarged views, and more political knowledge. He has interwoven more political information in his narrative than any other ancient historian. He is abundantly prone to speculate and to reason, and he frequently conjoins causes with their effects. He is attentive also to explain negotiations and treaties, and he even descends sometimes to consider the interests and regulations of commerce. He occasionally steps aside from the course of his narrative to introduce discussions concerning war, government, and policy. He explains the genius of the Greeks and Romans for these very different arts, and he undertakes inquiries into the merits of their respective civil constitutions. We are particularly obliged to him for the information he communicates concerning that wonderful naval and commercial people the Carthaginians, who seem to have been animated with a larger portion of the spirit of modern times, in respect of useful arts and navigation, than any other ancient nation. In a word, the idea Polybius has formed of history is surprisingly correct, and he seems to have wanted only the superior information and experience of later times to have rendered it complete. If his style be unpolished, if his discussions be too long, or too frequent, or too superficial*, the time at which he wrote forms an apology, if not an excuse. We cannot help regretting that Livy, who had before him such an example of the happy effects resulting from the union of politics and history, did not condescend more to imitate it. But Livy, perhaps, preferred the example of Thucydides and Herodotus to that of Polybius.

* Cæsar is the next Roman historian of whom I have not hitherto taken notice, and his merit is so great as to entitle him to particular attention. He was, like Xenophon, both a hero and a writer; and the Commentaries of the former, like the Anabasis of the latter, are rather a memoir than a history. His fame as a memoir-writer is superior to that of every other author except Xenophon, and it is doubtful which of them deserves to be preferred. Nothing can be more perspicuous, simple, and natural, than his Commentaries. He attains not, however, the dignity of history; and what he has written appears rather as the skeleton, than the body of such a work.

* In general he details his facts without much reflection. He seldom intermixes a political or a characteristic remark, though there were many opportunities for both in describing such singular people as the Gauls and Germans.

* Cæsar's ruling passion was ambition; he was not, it would seem, very much concerned about his fame as a man of letters. He probably

intended this simple narrative for the gratification of the citizens of Rome, whom he had already persuaded to favour his views ; and if this was his intention, he could scarcely be unsuccessful. His style is of that sort which gains the approbation of every reader. The most illiterate understand it, and the most polished are pleased with it, though it reaches not their notions of perfection.

‘ The history of Livy has to exhibit a series of events of the most important and interesting nature. The situation in which he was placed rendered the sources of his information accurate and extensive. His integrity, industry, learning, taste, and experience, were highly eminent. He is, however, rather deficient in two of the great qualifications of an historian, political discernment, and the art of abridging or extending his narrative, according to the importance of his matter. We discover in his work very little of that generalizing spirit which forms a system of human affairs, and displays the characters of men, and the causes of events, as the foundations of that system. He very seldom attempts to speculate, or even to offer a political remark ; and he is at little pains to deduce the revolutions of Rome, from the nature of the government, and the circumstances of the times. If we except some compliments offered to the magnanimity, to the political and military merit of his countrymen, he is seldom better than a bare relater of facts, who leaves his reader to make the proper reflections.

‘ Every part of the performance affords proof of his judgement and taste. The incidents are arranged in the most regular and lucid order, and he never indulges in unnecessary digressions or superfluous illustrations. His style is admirably adapted, both to the general nature of the composition, and the particular circumstances of the incidents. It possesses great perspicuity, dignity, ornament, and melody. It is a happy exhibition of energy without obscurity, of elevation without pomp or affectation, of embellishment without glitter. His orations are numerous, and uncommonly eloquent, happily fitted to the occasion and the character of the speaker. His descriptions present a judicious selection of circumstances, delineated in the most striking manner. In a word, in all the merits of composition, he has been seldom equalled, scarcely surpassed, by any historian, ancient or modern. His periods, however, are on some occasions involved, and extended to too great length ; but these defects may, perhaps, be in part attributed to the corruption of transcribers, or the inaccurate punctuation of editors.

‘ Tacitus is the most profound, though not the most elegant of all the ancient historians. Like a man of true genius, every thing about him is characteristic. His narrative comprehends a period of near a hundred years, from the death of Augustus to the accession of Nerva, which he divides into annals and history, between which there seems to be very little difference, either as to composition, manner, or arrangement. In both he displays the same powers, and writes with the same dignity. He excels all historians in strength of understanding, vigour of imagination, and nervousness of style. Had he not been more sparing of his political than of his moral remarks ; had he not sometimes degenerated into obscurity, from a desire too much to compress his meaning ; and had he not, from the same cause, diminished the harmony of his periods, by their brevity, or rather abruptness with which they are frequently constructed,

he would have furnished a model of historical composition which would have been admired as the most perfect, perhaps, that had ever appeared.' Vol. II. pp. 105,—110.

We cannot help regretting that a work possessing so much elegance, should be sometimes disfigured by verbal inaccuracies. In the 8th Lecture (page 132) we are told, "Perspicuity next claims attention. The proper *business* of it is to teach us to employ to the best advantage the stock of classical words we have acquired." In the same volume, (page 394,) we find the inelegant expression, "a piece of violence," instead of an act of violence. "Throng," for busy, is not English. In page 405, our author says, "the affected, or florid, is the *adjacent* faulty stile to the ornamented." The common Scotticism in the use of the future auxiliaries, may be occasionally observed. In page 479, we find a sentence relative to Demosthenes and Cicero, the inaccuracies in which, and in some others of a similar description, can be excused only by the disadvantages attending a posthumous publication.

These Lectures abound with judicious and profound views of life; they bespeak in every page the man who has read books, and marked the intercourse of the world with a philosophic eye. It might have been happy for his pupils, if he had imbibed or infused a small portion of Christianity with his literary principles. What could be more naturally expected from such advice as the following, than that some of his hearers would be secular and mercenary parsons, and others infidels and scoffers at religion !

' Though the picture I have drawn of the clerical line of life may be deemed, perhaps, gloomy and unpromising, I would not wish it to infer any discouragement from entering the church. Many of the inconveniences I have mentioned may be avoided or remedied. The provision, though not ample, is sure and independent; the character, properly supported, is always respectable; and the great leisure it affords, if converted to purposes of literature, may be rendered subservient both to fame and fortune.' Vol. I. pp. 552, 553.

In a course of lectures upon subjects which had already been treated by many prior writers, by Bossu, Du Bos, Fontenelle, D'Alembert, Marmontel, among the French; by Kames, Gerard, and Campbell, among ourselves, it was no wise necessary that every idea communicated to a class of young students, should be original. It is the duty of a public teacher to convey to his pupils, not merely his own discoveries and opinions, but the collective knowledge which he has acquired, from whatever source. Mr. Barron, like Dr. Blair and all other writers on these subjects, has been largely indebted to his predecessors. He thinks, however, on all occa-

sions, for himself ; his arrangement and his language are uniformly his own ; and he seems to admit nothing that he borrows, but through the rigid medium of scrutiny and conviction.

The parts of this work which will be found most generally useful, are those passages in which the author appears to make a temporary departure from the strict object of his course : we mean such as the delineation of celebrated characters ; the developement of the policy of nations ; the progress of human knowledge ; the means of advancement in the liberal professions. In all these, we recognise a mind rich in comprehensive views.

The chief merits of the style are animation and precision. No endeavours are made to win the attention of the reader by artificial preambles. Every Lecture begins with a direct appeal to the understanding ; and fresh materials for intellectual exercise, are supplied in every succeeding sentence.

To the Lecture on Belles Lettres is added, a compendious system of Logic, divided into three parts—ideas, propositions, and reasoning. Here will be found several shrewd and accurate observations, interspersed with the usual elementary principles and practical details. Mr. B. is no partizan of the syllogistic forms, which at one time constituted half the theory and practice of the European literati ; he reduces them to one obvious principle,—that of arguing from genus to species. He shews as little mercy to the mathematical axioms. We think, however, that it is desirable for many purposes to generalize self-evident truths, and throw them into the most comprehensive, forcible, and abstract form ; it may also be expedient, for the sake of precision, to mark distinctly, by a syllogistic process, the nature of an argument, and the continuity of a scheme of reasoning.

The View of Human Knowledge, in these Lectures, which terminates the course, is a vague but comprehensive outline. The author carefully excludes Revelation from the summary, and refers whatever he admits that we know concerning our Maker and our duty, to natural religion and morality. He speaks of the scriptural statements respecting the Creator and the Saviour of the world, as “ those sentiments which we have always *been taught* to consider as their own ;” p. 296. “ Of the world of spirits,” he assures us, “ we know nothing, except what we learn from the experience of the operations of our own minds, and from the general analogy which we are apt to infer subsists among spirits of all orders,” p. 568. The excellence of the author's moral creed will be appreciated from the following definition, in connexion with his frequent intimations of esteem for the subject of it ; “ Honour includes an unalterable regard to truth in words, humanity and gene-

rosity in actions, candour and *forgiveness* in thoughts, and *resentment* of insult or affront."

We shall not notice any more of the symptoms of aversion from serious and sincere religion which Mr. Barron occasionally betrays; we could not invoke upon him more certainly the contempt of every intelligent reader, than by quoting his remark on JAMES HERVEY, whose style he justly censures: "it would be uncharitable to suspect his piety!"

We consider the work however, as on the whole a valuable manual for the student; displaying generally a correct taste in criticism, though not without an admixture of objectionable sentiments; and furnishing, in a clear method, and an agreeable style, much useful information and advice on the various departments of literature.

Art. VII. *Observations on the Present State of the East India Company*, with Prefatory Remarks on the alarming Intelligence lately received from Madras, as to the general Dissatisfaction prevailing amongst the Natives of every Rank, from an Opinion that it is the Intention of the British Government to compel them to embrace Christianity; the Proclamation issued by the Governor and Council on this Subject; and a Plan humbly submitted to the Consideration of his Majesty's Ministers, the East India Company, and the Legislature, for restoring that Confidence, which the Natives formerly reposed in the Justice and Policy of the British Government, as to the Security of their Religion, Laws, and local Customs. 3d Edition, 8vo. pp. lxxvi. 78. Price 2s. 6d. Ridgway, 1807.

Art. VIII. *A Letter to the President of the Board of Control, on the Propagation of Christianity in India.* To which are added, Hints to those concerned in sending Missionaries thither. 8vo. pp. 23. Price 1s. Hatchard. 1807.

Art. IX. *Candid Thoughts*, respectfully submitted to the Proprietors of East India Stock; occasioned by Mr. Twining's "Letter to the Chairman," and "Observations on the Present State of the Company." Folio. pp. 4. Gratis. Hatchard. 1808.

Art. X. *A Statement of the Committee of the Baptist Missionary Society* 8vo. pp. 24. Gratis. Burditt. 1807.

WE must be permitted to congratulate Mr. Twining on the good luck that put him the first on this respectable business. It seems to have been almost an even chance, that he had lost this point of precedence to the author of the *Observations*; but he came in foremost by half a neck or so. And in a case like the present, the mere fact of priority is every thing, with regard to the prize of fame; the fact has in itself a species of merit, which puts all other merit, that may appear in the later efforts for the same object, almost out of comparison. The utmost ability coming after, loses all pretensions to rivalry, and can only fall subordinate into the train,

and swell the honours, of the leading individual. We may hope, therefore, that Mr. Twining has not suffered his complacency to be disturbed by hearing from so many quarters, that his production was but a drivelling specimen of authorship, and that the writer of the *Observations* is the best man. Though it were true that a more sorry half dozen of pages was never eked out into a pamphlet with a more unhappy choice of extracts, yet this should not lessen the satisfaction justly arising from having boldly performed the first exploit, and thus gained the privilege of giving his name to stand for a kind of generic denomination to whatever thing may write, or be written, or be done, against the extension of Christianity. This is the name that will recur, with honourable mention, any time this twenty years to come, as often as people hear that any person of the same sort is moved to utter the praises of bloody superstitions and wooden gods, and to instigate the suppression of bibles, and of all plans and efforts for the instruction of pagans. Others may do the thing better, and so, no doubt, the making of guillotines was materially improved after the exhibition of the first; but the contrivance of the first was the merit, and therefore (as the story goes) every subsequent machine of the kind honourably bore, and assisted to perpetuate, the contriver's name. Succeeding abler writers in support of Mr. Twining's opinions may be vexed, that so feeble a personage was put at their head to monopolize the honours, and may "wonder how he got there;" but they cannot help themselves; it was his destiny to lead them, and it is theirs to follow, resembling pretty much in respectability what a few years since was termed "*la queue de Robespierre*." We can see no resource for their mortified pride, but that which the writer of the observations has surely fallen upon; that is, to make themselves conspicuous by far excelling their principal in atrocity and impiety.

We feel a tranquil confidence in a Power that derides all human and all infernal opposition to the progress of Christianity, and will reach them with its vengeance when their time is up, that the effects of missions and bibles in the East will be extended in a ratio increasing every year. And as a subordinate ground of confidence, we are happy to believe, that there are too many men of sense and moral principle in the Directory, to permit any material interruption or restriction of the labours of the Indian missionaries, and the diffusion of the Scriptures. We could not be sincere, therefore, if we pretended to feel any extraordinary solicitude for the Christian cause, in bestowing a few pages on an anonymous infidel, whose merits, in this particular capacity indeed, are of the

first rank. A few remarks on his production seem a debt which our vocation owes to the character of the missionaries, and to the police of literary decency. It is chiefly with the former half of the book, printed under the title of a Preface, that we are at present concerned.

It is not unusual, we know, to depreciate the ability of any book which, on any account, the critic does not like; but we are really not conscious of injustice in affirming, that the article before us indicates a very middling quantity of talent. And we are the more confident of being right in this opinion, from our being forced to entertain it even after having read Mr. Twining, whose mental poverty had prepared us to regard any tolerably endowed man, on the same side, as rich. There is an occasional shrewdness in making an inference from some particular fact, but not the shadow of any thing like a regular and comprehensive induction. The man is evidently versed in details, and is not much at a loss in a reckoning of rupees and cowries: *what* details, whether civil or military, it is not worth while to inquire; they are much of the same quality as to their effect on the mind in India, because there, we all know very well that rupees and cowries are the grand objects of both. We think, notwithstanding, that he could write rather better, if he were to try, than he has taken the trouble to do in the pages before us. But it is the fashion, of late, to think the most poor and slovenly efforts of authorship the fittest for an attack on religion. For religion this is perhaps no bad omen; for whatever is decried only by the vulgar sort, either of men or books, is not far from its triumph. The performance is quite as ill done up as any job we have ever happened to see, or pay for; it is totally without method or connexion, often very awkward in the parts meant to have been put into the appearance of reasoning, and sometimes breaking out into a coarse violence, which would seem to betray that ink was by no means the only fluid concerned in the composition. Without this surmise, we should be quite at a loss to account for the lapses of memory, apparent in the repetition of the very same observations, nearly and sometimes precisely in the same words, every three or four pages. The reader will soon be tired of trying to keep account of the number of times it is repeated, that a certain opinion was universal in the year 1781, that bibles and missionaries have excited alarm throughout Hindostan, that the prodigious increase of them was a chief cause of the disaffection of the troops at Madras, that if they are not immediately suppressed and expelled, there is an end of our eastern empire, that it is impossible to convert the Hindoos, that it is unjust to interfere with their religion,

laws, and customs. And the positions and phrases, so incessantly reiterated, do not recur in the way of forming parts or inferences of new successive arguments, but, as detached sentences repeated again and again, in the manner of a person who is fierce to carry a point, but, not having furnished himself with any regular course of reasoning for the purpose, is reduced every moment to say, and at length to vociferate, the very same things he forgets he has been saying twenty times before.

The pamphlet begins with the proclamation issued in December 1806, by the governor and council of Madras, to the native troops in the British service, holding forth, "that in some late instances an extraordinary degree of agitation had prevailed in several corps of the native army on the coast," caused by an opinion, insinuated among them "by persons of evil intention, for malicious purposes," that it was "the wish of the British government to convert them by forcible means to Christianity;" and to remove all apprehensions of this kind, a positive assurance is given "that the same respect which had been invariably shewn by the government for their religion and for their customs will be always continued; and that no interruption will be given to any native, whether Hindoo or Mussulman, in the practice of his religious ceremonies." p. iv.

Now this explicit and public assurance from so high an authority did not, our author asserts, produce the desired effect; since at a period three months subsequent to this proclamation, there was at Madras a strong apprehension of a general revolt of the native troops, and at the present time, as he would have us to believe, a great dissatisfaction prevails, not only among them, but throughout all Hindostan. What therefore is the cause, and what is the proper remedy? The cause is precisely this, that there is such a number of English missionaries spread over the whole country, and such a number of bibles and religious tracts circulated, that both the troops and all the people are rationally and unavoidably convinced, the government intends to compel them to become Christians. So plain a statement of the cause will obviously suggest the remedy, the instant recall of every missionary and an interdiction of the distribution of the Scriptures.

Amidst these representations, however, it was impossible to forbear some reference to the tragical affair at Vellore; and the use which the writer endeavours to make of this event, gives at once the measure of both his honesty and his dexterity: a man should be very sure how much he possesses of the latter, before he quite dismisses the former. Near the

beginning, our author is betrayed in to a distinct acknowledgement, that the missionaries, with their Christianity, their bibles, and their pamphlets, had no connexion whatever, even indirectly, with that event ; and yet, throughout the performance, he represents that event as having a most intimate and ominous connexion with the missionaries, and their Christianity, and their books. This melancholy affair is brought in to swell out every flaccid declamation, and to crutch every hobbling argument. There is not one spot, from Cape Comorin to Boutan, where the reader's imagination can alight, without instantly finding itself, through some incredible *mirage*, close to the "red walls" of Vellore. The walls of every Indian city where the English reside, will be of the same dismal colour within this twelve or eighteen months, if the missionaries are still allowed to travel to the number of two in a party, unattended, unarmed, on foot, without marks of civil authority, or any manner of commission but that which they feel in their consciences, among the Hindoo villages, mildly pleading with any of the people that choose to hear them against idolatry, offering them the sacred histories of Christ, explaining the nature of his religion, and patiently bearing every affront and insult ; in short doing any thing that does not resemble, in any point of substance or manner, the proceedings which provoked the mutiny of Vellore. The natives reason well, the author says ; and therefore, when they see these humble missionaries instead of armies, and bibles instead of cannon and mortars, and little books of piety instead of muskets, and possibly hear that at Calcutta printing presses are set up instead of foundries and powder-mills, and that boys are taught to read instead of being sent to the military manege to be trained on the backs of war-horses, they will most rationally infer that the government is about to coerce them into Christianity, and by the only possible instrument of such coercion, military execution. And they will be confirmed in this conclusion if they should have heard, which millions of them never have, that at Vellore the beards of the sepoys were ordered to be shaved, and the shape of their turbans to be altered. They will never see one of these missionaries coming with his New Testament, without trembling for their beards, their turbans, and their gods.

As far as Christianity is concerned, we presume there is now no question before the public relative to the causes of the mutiny. Taking into the account some general predisposing circumstances of a political nature, specified by this writer, it is quite needless to seek for any stronger cause for the rage and revenge of a body of pagan soldiers, than the military orders which combined a most mortifying personal affront

with a violence, with what they felt an outrage, on their superstition. As to the missionaries, no one will again have the folly, unless it be some person who has learnt the Hindoo logic from our author's example, to connect the mention of their labours with any allusion whatever to the mutiny. With regard to those in Bengal, we may be allowed an extract from "A Statement of the Committee of the Baptist Missionary Society," illustrative of the total absurdity of imagining any possible relation between their influence and that event.

"Whatever be the cause or the issue of the late measures, they are not owing to any improper conduct of the missionaries; nor to any ill effects which have arisen from their exertions. Some rumours have indeed been circulated both in India and in England, that their exertions had some influence in producing the tragical mutiny at Vellore: but besides the consideration of that event being fully accounted for by another cause, it is inconceivable that their influence should extend to the native soldiers, among whom there is not an individual, we believe, who has embraced christianity, and possibly not one who has so much as heard of the missionaries; and of those at Vellore not one who understands the language in which they preach and write. Add to this, that if nothing like tumult, sedition, or disaffection to government, ever appeared to result from their labours in Bengal, it is incredible that such effects should be produced by them at a thousand miles distance, where neither tracts nor testaments, nor any other papers, unless it were a Gazette containing an advertisement of a translation of the scriptures, in a language which they did not understand, were circulated! Such rumours therefore prove nothing, except it be the want of better evidence; or a desire to catch at something which may be turned against christianity, or a wish to shift a part of the blame of a melancholy catastrophe. No one can be ignorant of the difference between measures of force and those of mild persuasion." p. 14.

But our author enlarges most on the general disaffection and alarm which he asserts to have prevailed *since* that affair, and which he says the proclamation at Madras, and all other measures yet adopted, have proved insufficient to allay. This alarm, which is soon to turn into mortal hostility, and to bring upon us an army in comparison of which the host of Xerxes is reduced to the insignificance of the assembly at a parish church, he represents as pervading every part of the country. And in evidence of that fact, he cites the very proclamation at Madras, which expressed merely that "several corps of the native army had been in an extraordinary agitation," coupled, as he says, with private testimony that this agitation had not subsided several months afterwards. Now it is very curious to see a man identifying a few thousands of sepoys at Madras, who had not yet forgotten their disgrace, had hardly recovered the right cut of their beards, and were often rumi-

nating, no doubt, on the dreadful retaliation under which their comrades and countrymen had fallen, in the close of that transaction,—to see him identifying these troops with the universal population, the fifty or hundred millions of Hindostan! If, by all their mock-tragical rant, Mr. Twining and this his worthy coadjutor do really mean no more, than that some regiments of sepoys on the Coromandel coast retain a very natural resentment of an absurd and vexatious innovation and its fatal result, and want officers of more sense to command them, there never was a more signal instance of the extravagance which the haters of Christianity are capable of committing, in their eagerness to stop its progress; if, on the other hand, they sincerely mean, according to the obvious import of their expressions, that there is a general commotion in the minds of the people, throughout our Indian empire, their representations are unsupported by evidence, and undeserving of the smallest credit. But it should seem that the writer of the Observations thinks no evidence, in point of fact, is necessary on the occasion, for that this dreadful and universal effect may be inferred from the magnitude of the cause; and now let us see in what terms he has the assurance to state that cause.

‘ We have now a great number of sectarian missionaries spread over every part of India. Mr. Carey, the head of the Baptist mission in Bengal, and his assistant missionaries, have been employed since the year 1804 in translating the scriptures into the various languages of India. As the different parts are translated, they are printed, as I understand, at the *Company’s press*, attached to the College in Calcutta. Specimens of these translations are sent home by the Provost, who is enthusiastic in the commendation of the enlarged views of the Bible Society. The natives of India cannot be ignorant of these novel and extraordinary proceedings. They can form no other conclusion than this, that if we cannot *persuade* we shall *compel* them to embrace christianity. Indeed there is scarcely a shade of difference between downright compulsion and the plan proposed by Dr. Buchanan, and printed in his Memoir, a book that has caused the greatest alarm throughout Hindostan.’ p. xii.

‘ Subsequent to the religious mutiny at Vellore, I can affirm from undoubted authority, that in every quarter of Hindostan, the increase of English missionaries, and the gratuitous circulation of ~~such~~ parts of the scriptures as are already translated, have caused the greatest alarm and apprehension; and to these circumstances alone can we impute the trifling effect produced by the proclamation of the Madras government, which must have obtained unbounded credit, had it not been counteracted by its being palpable to the most common observer that our *actions* differed from our *professions*,’ p. xvii.

‘ They (the natives) saw English missionaries spread over the country from Vizagapatam to Travancore. They observe that our holy scriptures are profusely given away, translated into the language of India.’ p. xlvi.

‘I trust that the Company’s press will no longer be employed in printing the translations of the scriptures, which, most assuredly, while the press was so employed, occasioned the greatest alarm throughout Hindostan.’ p. xxvi.

‘To suppose that a people tremblingly alive, as the natives of India are, on every subject that may by possibility touch their religion, can view such proceedings without the utmost apprehension and alarm for their future security, would be an absurdity of which no unprejudiced man is capable.’ p. xv.

‘The appearance of English missionaries, who have gone such lengths as these men have gone, must create *universal alarm*.’ p. lxvii.

This, then, is the agency, and these are the powers, to which the bewildered head of this man can attribute, not only as a matter of fact, but even as a matter of necessity, an universal agitation in our Indian empire, and from which, unless they are instantly restrained, he can profess to anticipate that a few months more will bring it to its catastrophe. Throughout his desultory performance, he keeps staunch to this point, that missionaries and translated bibles are the dire visitation in which India must perish; and the affair of Vellore is incessantly recalled, as a small but genuine example and proof of the quality of this evangelical pestilence. For he will have it, that the native army were alarmed and incensed by finding the Carnatic, the Mysore, and every part of Hindostan, occupied by English missionaries, who were ready to beset them on all sides with their contrivances of conversion; and that this fact must have concurred as the substantial and stronger cause, with the violation of their superstition in the orders about their personal appearance, to excite them to the sanguinary commotion. He will insist too, that this must be the cause of that ferment which, several months afterwards, called forth the Madras proclamation, and which that measure was found insufficient to tranquillize; insufficient, as he presumes to assert, precisely because the thickening swarm of missionaries and Christian books continued to keep in its full force all the suspicion of the soldiers, that they were to be compelled into Christianity,—the same suspicion which the same cause has extended throughout Hindostan.

Now, as to the disaffected troops on the Madras territory, it is probable that many of them never heard of such a thing as a missionary; it is probable not a man of them was ever addressed by one; it is probable none of them ever read one of the tracts or translations; it is not proved that the “persons of evil disposition” who disseminated suspicion in their camp, said a word to them on this topic, (the proclamation making no counteractive allusion to it,) and if they did, it is probable that a thing so little brought within their actual view as

the proceedings of missionaries, would make but a very slight impression. All this is the probability, till there be evidence to the contrary; without furnishing one particle of which evidence, this writer has taken upon him to tell the legislature, the missionary societies, and all the religious persons of this nation, that the benevolent and peaceful expedients for instructing our pagan subjects, have very nearly provoked a general revolt of the Indian army. And while, in contempt of all decorum, their continued disaffection is thus pretended to be accounted for, it appears, even from his own performance, that part, at least, of the obnoxious alterations which were confessedly the immediate cause of stinging these pagan soldiers to fury and slaughter, as being a violation of their religion, as he calls it, were and are carried into effect. So that the case comes exactly to be this; that whenever an Indian government or commander takes a fancy to force the natives into a gross violation of their religion, and chooses to perpetuate the consequent indignation and hazard by continuing the operation of that force, it is but for such government or commander to find out, that there are, in some parts of India, a very few peaceful missionaries, who are affectionately soliciting the people's attention to a revelation from heaven, and throw all the odium which results, or threatens to result, from their own violence, on those missionaries, and on Christianity. Should they be too just or too modest to do this themselves, there will not be wanting such persons as Mr. Twining and this writer, to do it for them.

It would not, however, be so strange, that the missionaries should have been the cause of some apprehension in the camps of the Carnatic, if, as our author deposes, they have spread themselves over all Hindostan, and produced an universal combustion. This is his reiterated assertion. Now, suppose any person to receive his first and only information on the subject from this performance, and suppose him wisely to attribute, as a matter of course, some tolerable portion of veracity and decency to a writer, who goes out of his way to let us know that he has been seen, and even heard, in Parliament, and in the Drawing-room,—what number of missionaries would he conjecture, from the above passages, there must be, thus to invade and alarm the whole country? To assist his imagination, he would perhaps look back into history for the muster-rolls of those great armies that have overrun India in former ages; at least, he could not take a better rule for guessing; for there may possibly be half a dozen, or nearly so many, English missionaries in the territories under our power, on the Peninsula, and there are actually no less than nine in Bengal! It is chiefly the agency of these latter, even

of these nine, that is regarded as so expansive and tremendous; probably because there is no exorcising of that spirit of acquiring languages, of translating, writing, and printing, which so desperately possesses the principals of them, and in which a certain description of men, whether permitted to wriggle into the British Parliament, or privileged to preside at the rites of idolatry, have instinctively recognised their evil genius. And assuredly these lovers of darkness are not mistaken in the deadly *nature* of this their foe; only it is rather strange they should approach so near to phrenzy in their ideas of the degree and progress of its power. We are aware it is one of the painful and self-tormenting circumstances incident to hatred, especially when mingled with a little fear, that it magnifies and multiplies, far beyond their actual dimensions and number, the very objects which it wishes annihilated; but really it does look more respectable, when it has the discretion to talk about them coolly, and not tell in what frightful shapes they appear to it. A certain guarded language, which should represent the object as very odious, but without elevating it into any thing vast or portentous, would save malice from making itself ridiculous; it cannot, to be sure, help its venom; but there might be a judicious policy in the manner of emitting it. Our author certainly did not write with the desire of attracting ridicule; but there could not have been a more infallible expedient for doing it, than to amplify a scattered fraternity of between ten and twenty missionary preachers into an overwhelming host of crusaders, committing outrages on gods, priests, and religions, in numberless different places, at one and the same time, and carrying their projects with so high a hand, as to strike fifty millions of people with consternation; insomuch that India has seen nothing like it since the days of Timour. But the worst of it for our author, is, (and a similar ludicrous inconsistency often happens in such cases) that, after a formidable exhibition of the powers and influence of the missionaries, he goes directly to calling them by every name and epithet expressive of meanness and insignificance. This unlucky turn in the course of his rhetoric, spoils all. Had he proceeded consistently to the end,—with a representation of their dangerous importance, which required a solemn interposition of the legislature; or with an uniform assertion of their contemptible, though bustling insignificance, requiring only the exercise of the authority of some petty peace officer,—it might have been possible to give him some credit, as, in the one case, a sort of honest fanatic for “religion,” or, in the other, as one of the subordinate class of philosophers; but this gross inconsistency gives to the whole piece a cast of scandalous

farce. We will quote some of the sentences in which he sets off the character of these men.

‘ If the increase of the English missionaries is a very serious evil, that evil is aggravated by the description of persons who have found their way to India in that character. Such persons are very proper, perhaps, for employment in countries where men are but little removed from the savage state. They appear to be illiterate, ignorant, and as enthusiastic as the wildest devotees among the Hindoos. Such men are not calculated to convert a civilized race from a false to the true religion. Those who have conceived it *possible* to convert the natives to Christianity, should have been careful not to throw India into the hands of schismatics.’ ‘ That such persons ever obtained permission to proceed to India, is very extraordinary; and if they got there by stealth, it is singular that they have not been recalled.’ p. xlv.

‘ — An act of contumacy, for which they ought to have been shut up, as dangerous maniacs, or immediately sent to England.’ p. iv.

‘ Much indeed is it to be lamented, that two clergymen of the Church of England, Mr. Brown and Dr. Buchanan, should encourage such mischievous madmen as these English missionaries are.’ ‘ We may conceive the narrow bigotry by which the men are actuated, by the conduct of Mr. Carey and Mr. Moore to some native Christian Catholics, whom they met in a village, when they were driven from Dacca by the magistrate and collector. To these poor Catholics, the descendants of Catholics, they pointed out the *errors of Popery*, and warned them of the danger of *worshipping* and trusting to *Idols*.’ p. ix.

‘ The new orders of missionaries are the most ignorant and the most bigoted of men: Their compositions are in fact, nothing but puritanical cant of the most vulgar kind; worse than that so much in fashion during the day of Oliver Cromwell.’ p. lxv.

‘ After so frank a confession, can the Legislature hesitate an instant in recalling these madmen from Bengal?’ p. lxvii.

With regard to the *illiterate* character of the persons in question, there would seem to be a considerable difference of *faith* between this writer and Mr. Twining, who has transcribed into his pages the testimony of Mr. Brown, on his own *immediate* knowledge, that these ignorant persons are translating the *bible* from the original into the following languages, Shanscrit, Bengallee, Mahratta, Orissa, Telinga, Shanscrit Hindostanee, Dehbi Hindostanee, Guzerattee, Persian and Chinese. It is but little to add, that some of them carried from England a highly respectable proficiency in what we distinguish as the learned languages. There is one of them, (we do not speak of the principal) who used at one period of his life to study sixteen or eighteen hours a day, with a pertinacity of application which no man ever exceeded. To hear of translating in ten different languages and dialects of the East, is surprising to ordinary men; and no doubt exceedingly confounded the *far*

culties of Mr. Twining ; but several of these illiterate missionaries make no more of learning a new language, and ransacking its books, than other men do of reading a tolerably long history or a book of voyages and travels in their native language. We have little doubt they have mastered the elements of one or two more, during the identical weeks in which this author has been making up his pamphlet to abuse them. And though he too has resided in India, and no doubt must have cut some considerable figure there, since he is qualified to speak in the British Parliament, it is rather amusing to think how many dialogues with persons of how many different parts of Asia, these ignorant men could carry on, in his hearing, and he be never the wiser. They might be concerting with one another, in his presence, the most wicked projects, if that were their vocation, and he never be guilty of misprision ; they might be blaspheming fifty heathen idols without his deference for that sort of personages being at all affronted. We have not the smallest objection, nor will the missionaries have any, to his calling them bigots, madmen, maniacs, and so forth ; it is somewhat of a favourable indication ; since the gentleman who has received the polish of the drawing room, where he has heard, as he assures us, the conversation of an elegant courtier and ambassador, must feel it a very desperate cause that he is trying to support, when he is reduced to such a rage as to roll himself in the aromatic ordure of Billingsgate. We should not have heard this genteel sort of diction from him, if so many of the most prominent characters in the India Company had not been friendly to the promotion of Christianity. These missionaries, our author says, cant like puritans, and worse ; it would be no dereliction of the high objects of their office if they were to adopt a more modernized phraseology, and it would preclude in a small degree some of the cavils of such men as this ; but it is exceedingly natural that in looking back to a past age for the noblest assemblage of apostolic teachers and examples, in order to stimulate and direct their zeal, they should have acquired both a conscious partiality, and an unconscious resemblance, to the mode of expression which prevailed among the most venerable divines, and most illustrious bigots and fanatics, that made war on error and wickedness in the seventeenth century.—Our author is at leisure, in one place, to make a sort of question whether Mr. Carey is intitled to the prefix of *Reverend* : neither Mr. Carey, nor his friends, care a straw whether this trivial epithet is put before his name or not ; in the better ages of India, the name of this person will be spoken and written without affixing any distinctive word at all, as we say *Wickliffe*, or *Luther*.

This pamphlet indicates a certain complexity of motive, which makes it difficult to know how far the safety of the Indian empire is really the object of his concern; that it is not the only object will be tolerably evident from such passages as these:

‘That we have “sinned” by withholding instruction from *the natives*, that is, by not having had either the courage or the presumption to interfere with them in the free enjoyment of their religion, laws, and local customs, is a doctrine perfectly new.’ p. xxxv.

‘Heretofore, the Brahmins lived on the most intimate terms both with Protestant and Roman missionaries, without betraying one symptom of jealousy or enmity; but these English missionaries, by what I may call a rashly and abusive attack on the national religions of Hindostan, naturally excite the enmity of the Brahmins, and, I am sure, of all the Hindoos who read their tracts.’ p. lix.

‘Marquis Wellesley, with a laudable anxiety to conciliate our new subjects in Oude, proposes to increase and even to *extend*, the religious establishments in that country. “These instructions do infinite credit to Marquis Wellesley, and we have heard, from private accounts, that he displayed the same spirit of conciliation on another occasion.”’ Observations, pp. 12, 23.

‘A copy of one of the pamphlets, as the missionaries call the papers they give away, is in England. In that paper the people are exhorted to abandon their idolatrous Shastah, and to embrace the religion taught by the true Shastah, the Holy Bible. Should we be surprised if, instead of abuse, the people had thrown such madmen into the Ganges?’ p. lxvi.

‘What city, town, or village in Hindostan, is not filled with “bigots,” if the true meaning of the word bigotry is, that every man who thinks differently from these missionaries is a bigot? The fair way to state the fact is, that the whole population of Hindostan are invincibly attached to their religion and local customs.’ p. lxxii.

‘A whole village rose against these Hindoo converts, and, on a circumstance so dreadfully alarming to every rational man, the English missionary quotes this passage. “Think you that I am come to send peace on the earth? I tell you, nay.” This abominable and impious perversion of a passage of that gospel which inculcated the mild doctrine of *peace on earth and good will amongst men*, surely merits public reprobation! It is precisely the language held by the Spaniards and the Portuguese in the sixteenth century.’ p. lix.

‘When Mr. Carey and Mr. Moore were at Dacca, they write, on the Lord’s day, “What an awful sight have we witnessed this day! a large and populous city wholly given to idolatry, and not an individual to warn them to flee from the wrath to come. As soon as we rose in the morning, our attention was unavoidably excited by scenes the most absurd, disgusting, and degrading to human nature.” Could men possessing common sense, have written such nonsense as this, unless blinded by enthusiasm? Had they discovered that a single Englishman was a convert to the Hindoo or to the Mahometan religion, they would have been justified in giving their sentiments *to him* as to his apostacy from the true to a false and idolatrous religion; but to pour out such unmeaning and useless abuse on an immense population, which merely observed those

forms and ceremonies which had been used throughout Hindostan for above two thousand years, is folly and arrogance in the extreme.' p. lxv.

The author did not write these paragraphs, we are persuaded, with any wish to exercise the ingenuity of his readers in drawing any other inference from them than the obvious one, that, whatever degree of apprehension he may really entertain for the stability of our eastern empire, from the introduction of Christianity, he has at the same time a deeper and much more radical objection, and protests in the character of religionist as well as that of politician. He would be understood, that there are venerable religions already established in India, which Christianity has no right to supplant, and which it therefore strongly borders on iniquity for Christians to attack. In the worshippers of the Divinity he thinks it a gross defect of decorum, and a ridiculous excess of spiritual avarice, to be discontent that the idols of Asia should be in possession of several millions of human minds. It is not that he objects to Christianity in its proper place, and he will even permit its emissaries to attempt the extension of its jurisdiction "into Africa and the wilds of America;" nor has he perhaps any violent exclusive attachment to the sacred blocks of stone and timber gedship in India; but he thinks they have all their respective claims, and that the world is large enough for many gods, as it is for many kings; and he is very anxious to establish among them a balance of power, interdicting each, but above all the only Sovereign of the universe, to transgress the line of demarcation. For once the public has before it a man, who knows well all the abominations of the Hindoo superstition, who knows what multitudes of children are sacrificed to Gonga, what a number are hung up in trees to be devoured by birds of prey, what an amazing number of women are annually burned with the bodies of their husbands, by what a variety of tortures their superstition punishes its votaries with a self-inflicted hell, what a downright prostration to absolute stocks and bricks prevails among the multitude, what a garbage of the most silly and loathsome absurdities fills the greater part of their sacred books, what a debasement of all that might be generous in human nature is perpetuated by the casts, and what a general destitution of the morals that constitute the decency of a community displays the natural result of all these abominations; there is a man before the public that knows all this, and yet is bursting with indignation that a Christian missionary should have the presumption to imagine himself authorised by the God of Heaven to expostulate with the deluded creatures, and to offer, in their native language, the revelations of the gospel, and the Christian code of mo-

rds, especially if an English collector in a heathen town has forbidden it to be done. If any thing could make this disclosure of character more execrably fetid, it would be the baffled attempts at hypocrisy, where he professes to "be convinced of the sacred truths of our religion," talks of "the good old church of England," pretends to "applaud the zeal and liberality of the various missionary societies," and even has the effrontery to "trust" that his vulgar and malignant opposition to the diffusion of Christianity, "will not be imputed to indifference to the eternal welfare of the people of India." However, setting aside the nausea with which one looks at such a book and thinks of such a man, we are not sorry that the Company and the legislature have had their conduct prescribed to them in such a broad and unequivocal a manner, in the hearing of the nation and the Christian world. He has rendered a material service, by exhibiting, with exceeding clearness, the principle which must be assumed, in any plan for the prevention of the religious illumination of the East. There will be no subterfuge for veiling the atheism or polytheism which must be avowed by implication, if ever such a plan is adopted.

This pamphlet abounds with the grossest misrepresentations and inconsistency. In several places the writer expresses his perfect conviction, that the friends of Christianity have never had the remotest wish for the exercise of any kind of force in the extension of their religion; in several other places he talks with affected anxiety of "the right of the Hindoos to the free enjoyment of their religion, laws, and customs," in a way to imply that this right is in danger of being abrogated. In one place, referring to the innovation which caused the Vellore mutiny, he says it was "so important a change in their dress that it was by no means *irrational* in them to believe that the British government was determined to compel them to embrace Christianity;" in another place he says, "It is *impossible*, impolitic as the measures were, that the mere change in dress of the sepoys could have induced a general belief, that the British government was resolved to compel them to embrace Christianity." In the Observations he represents, that the missionaries will do no harm in India, while they continue to proceed in the same manner as they have done; in this Preface, as we have seen, he describes the very same men and proceedings as most malignant, pernicious, and destructive. The author of the "Candid Thoughts" has placed this curious contradiction at once before the eye, in parallel columns. If the apology should prove to be, that the Preface was written after the Observations were printed off, it would be idle to deny there was plenty of time to have cancelled the passages

in the Observations ; and this glaring contradiction stands as an instance of our remark, that a total neglect of the most common literary proprieties is deemed quite allowable, when the object is to revile Christianity and its advocates. The flat denial of well-known matters of fact, is also fair enough in the pursuit of the same purpose. Thus our author makes not the slightest difficulty of affirming, just as if nobody could contradict him, that “ scarcely a native speaks one word of English ! ” A rhetorical expedient in frequent use with him is, an affectation of extreme concern and alarm for some moral punctilio, lest it should not be preserved as inviolate as every refinement of moral principle has always been by our countrymen in India. - There is a ludicrous instance of this in his conscientious remarks on a suggestion of Dr. Kerr, who proposes the institution of numerous schools, in the expectation that Brahmins will be disposed to send their children to learn English, “ as the key to fortune,” and the hope that “ the liberal knowledge” which “ a Christian can instill into the minds of youth, and fix thereby means of English books,” during the process of learning the language, “ may shake their ridiculous principles to the foundation, and all this without making any alarming attack directly on the religion of the Hindoos.” Our moralist might well be struck with horror at such a wicked contrivance, when it was proposed by a clergyman, and to be carried into effect by Englishmen, whose consciences in India tremble with apprehensive pain at the lightest touch of culpability. Conscience however depends on the principles held by the judgement ; and a Hindoo will with self-complacency give his babe to the vultures, sharks, or alligators, while he would shudder at the unpardonable sin of eating a dish of rice at the table of a missionary. Our author’s conscience has benefited by his acquaintance with these enlightened saints. With him it is no harm, it is even a laudable measure, to “ extend” by a special provision the establishments for idol-worship, but it is a flagrant piece of immorality to give the children of ignorant and most miserable pagans the benefit of understanding the English language, *if* in the course of teaching them that language there should be any design or attempt to impart to them also the liberal principles contained in our books, and the inestimable felicity of knowing the true God. A mighty mischief, to be sure, we should be doing them, and with a very villainous design. But hear the moralist.

‘ The whole of this passage must I think attract the serious attention of the India Company and the Legislature.’ ‘ We are by a deception of the basest kind, to allure the children of these Brahmins to our schools, that we may shake their ridiculous ill-founded principles, but still to keep up the mask of friendly regard to their temporal interests by merely

offering to teach them a language which would be the key to fortune. No disciple of Loyola ever proposed a scheme more repugnant to every principle of justice and true morality. I am confident that the British nation possesses too just a sense of honour, and is too attached to the true Christian principle of not doing evil that good may come, to sanction so foul a fraud as Dr. Kerr recommends." p. xxxviii.

It is time to shut up this farrago of depravity and absurdity. It is the most loathsome production, we think, that has ever come under our view. We repeat it, we are very glad the government have had their lesson from such a teacher, who may possibly have taken the office out of the hands of some much more polished philosopher and artful instructor, who might have insinuated, in the form of eloquence and refined sophistry, what this inferior performer throws direct at the heads of the Company and the Legislature in the palpable grossness of impiety and dirt. It will now be impossible for them not to see, and the nation also will see, with what sort of men they must consent to identify themselves and their reputation, and on what principles they must proceed, if they should ever be inclined to forbid the exertions of Christian missionaries.

We have dwelt on this particular performance, and the spirit of its author, so long, as to leave ourselves no room for a consideration of the general topics which the subject involves; but we could not have perceived any necessity for enlarging on them. The two general positions maintained by this writer, and by those who are not ashamed to have him for their representative in the business, are, that it is impossible to convert the Hindoos, and, that the prosecution of the attempt will infallibly produce a commotion and final ruin of our Indian empire. The first of these assertions is directly contradicted by facts. Many thousand Hindoos have been converted by the Danish mission during the last century. The able and most indefatigable missionaries in Bengal have found their progress slower, than their own zeal, and that of their Christian supporters in England, had been willing, at first, to anticipate; but they too have proved, that the most obdurate and well-fortified paganism is not invincible. They do not think so converts to Christianity a mean reward of their labours, though such men as this writer would necessarily despise to waste one week for such a purpose. But the translation of the bible into so many languages, is the work from which the Christian world are delighted to anticipate, after a while, the most happy and sublime results. This is in the train for being the noblest achievement that India ever witnessed; and the British government are placed in the option of protecting its progress, or incurring the malediction of

Heaven by attempting to crush it. With regard to the *quality* of the converts in Bengal, this writer avers, with a certain air of coarse exultation, that "they are all from the very dregs of the people." He is not able to comprehend that this would not have lessened the gratitude and delight of the missionaries, if it had been true; it is several degrees above the reach of his understanding, that the emissaries of Jesus Christ should, like him that has sent them, deem the souls of Sooders and Mallachores of equal value with those of Brahmins, or rajahs, or emperors. The assertion is however, in point of truth, worthy of the cause and the author; for among the 80 baptized converts we have noticed the names of eight or nine of the Brahmin cast.

As to the second position, that the attempt to convert the natives will produce commotion, and the loss of our Indian empire, it is supported by no shadow of proof or plausibility. The writer before us has cited, from the Periodical Accounts of the Baptist Mission, two or three passages expressive of the alarm and animosity apparent sometimes among the people, in the places where the missionaries travel and preach. Yes, there is just the same measure of hostility against the Christian cause, which it has always excited and encountered on its entrance among heathens, and there is no more. Those accounts abound with notices of this opposition and insult; they abound also with descriptions of the curiosity, the eagerness for books and tracts, the conviction of the futility of their superstitions, which many of the natives exhibit at the very same times and places. In numerous instances, the threatenings of the Brahmins have failed to deter the people from continuing to hear the addresses of the missionaries; and in the hostility of the Brahmins there is not the smallest trace of any thing like plan or systematic operation. This total want of all general social combination, is a striking circumstance in the character of the Hindoos, as has been noticed by Dr. Buchanan, and the Baptist Missionary Society. The individual is angry, and he scolds; but nobody else cares at all about him, or asks what has vexed him. The predictions of Brothers were not more ridiculous, than the talk of fifty millions of such people rising up, men, women, and children, to resent our distribution of bibles, and drive our army, and all that belongs to us, into the sea.

Since this article was written, we understand that Major Scott Waring is the author; the disclosure excites our sincerest pity for those who feel interested in his reputation.

The second pamphlet placed in the title of this article, professes to feel, in some small degree, the apprehensions of Mr. Twining, but deprecates the expulsion of the missionaries.

and suppression of bibles. It suggests some good advice to the societies who send missionaries to the East.

The "Candid Thoughts" contain a very excellent concise reply to the Observations, and Mr. Twining's Letter.

The "Statement" is a short, but luminous and masterly Vindication of the Baptist Missionary Society.

Art. X. *A Portraiture of Methodism*; being an impartial View of the Rise, Progress, Doctrines, Discipline, and Manners of the Wesleyan Methodists. In a Series of Letters, addressed to a Lady. 8vo. pp. 490. Price 10s. 6d. Longman and Co. 1807.

A Just and copious description of any religious society, especially of one that comprises so large a proportion of British population as the Methodists, would evidently be an acquisition to those who estimate character, and search for truth. The qualifications, however, for executing this task, are either so rare or so uncongenial, that they will rarely be found combined in any individual. The historian of the Methodists should excel ordinary men in the faculties of attention and discrimination; he should be capable of understanding their creed, and watching the manner of its operation on their minds. To be adequately versed in all their institutions, and acquainted with their individual characters, he must not only have been a member of the society, but have passed through nearly all its gradations and offices. Yet a person thus qualified can scarcely be expected to judge with fairness, or to relate with fidelity; should he have quitted the society, he may indeed have liberated himself in a great measure from prepossessions, and from the fear of giving offence; but unless he secede conscientiously, on some important change of sentiment, and on terms the most honourable and friendly, he will excite clamours, and retaliate with calumnies; the malignant passions of his nature will be called into action, and his candour and veracity will be lost in the shame and revenge of an outcast or a renegado.

Mr. Nightingale, it is evident, is not entirely destitute of the qualifications to which we have alluded; he was once a "local preacher" among the Methodists; and he is now, we believe (for it is not explicitly announced in the book) an apostle of Unitarianism; his pretensions, in other respects, will be ascertained in the course of our critique.

There are two principles, it may be thought, which would secure Mr. N. from any disposition to undervalue the Methodists, or might even bias him insensibly in their favour. It is impossible for any man of tolerable information, and right feelings, to treat the memory of Mr. Wesley, or the society to which he has given a constitution and a name, with deliberate disrespect; if their usefulness had become utterly extinct, and

their character possessed no excellence to compensate what he might deem its blemishes, he would still venerate them as the instruments, in a very considerable degree, of that diffusion of religious zeal which has so happily distinguished the latter portion of the 18th century from its commencement. Who would offer indignities to the rock at Kadesh, though at this hour it should be barren, unshapely, and grotesque, since it was once consecrated by the touch of the Omnipotent, and emitted a stream from its bosom, which revived the people of God when fainting in the wilderness?—A man of reflection and sensibility, who has found it necessary to relinquish his religious sentiments and connexions, would never be persuaded to expose either the one or the other to ridicule; he would feel it a gross violation of delicacy to attack them with mockery and impertinence. If a conviction of duty to the cause of truth and the welfare of society, compelled him reluctantly to become their opponent, he would maintain the most scrupulous tenderness in his manners; to vindicate his character, or to dissipate their prejudices, he would urge the strongest “reasons” in the most “candid” and friendly temper. But the seceder from the Methodist society, we apprehend, might feel obligations of additional and peculiar force. In the article of Christian communion, if we may credit Archdeacon Paley, this society approaches nearer than any other, except the Moravian, to the standard of the primitive church. Their frequent private meetings for conference and worship, must naturally induce a degree of religious intimacy, of mutual confidence; of sympathy, and of personal attachment, which would require somewhat more self-denial, and somewhat stronger motives, than are necessary in other cases, to enable an individual member to rend himself away. With much greater anxiety, therefore, he will refrain from grieving, or injuring, or offending, a society which he regards with filial love, into which he had been so closely incorporated, and from which he still must feel that he is scarcely disunited.

How, then, shall we persuade our readers, that Mr. N., who was not only a member, but a preacher in this connexion, and who was bound by so many general and peculiar obligations to treat it with impartiality and decorum, has not merely been betrayed into disrespectful expressions concerning it, in the warmth of discussion, but has been able deliberately to write an octavo volume of four hundred and ninety pages, calculated in a very peculiar manner, by the intertexture of truth and falsehood, of casual censure and continual irritation, to make it appear contemptible in the estimation of the world! So complete a reversal of the most reasonable expectations will render them a little curious concerning the

nature of Mr. N.'s separation from the Methodist connexion; and this solicitude will be the more excited, by considering the creed and the society which he has embraced. He has left a sect distinguished by its scrupulous morality and vigilant discipline for one that is nearly without the semblance of discipline, and practically renounces the self-denying code of the Gospel, under the name of puritanical preciseness;—the one pervaded by a principle of close cohesion, the other by a principle of mutual repulsion;—the one remarkable, in its higher classes at least, for evincing candour, the other for professing it; the one eminently zealous, the other, peculiarly torpid and frigorisic;—the one adorned with the names of hundreds, who have made every sacrifice to religion and philanthropy, enduring, through their whole lives, labour, hardship, reproach, persecution, and personal jeopardy, in a conscientious promotion of the grandest of all causes; the other incapable of producing one such name;—the former exulting in the rescue of very many *thousands* from abject wretchedness and utter depravity, to the duties and delights and expectations of virtuous, rational, and immortal beings; the latter shrinking from the challenge to enumerate as many *individuals*; the small acquisitions which it makes being won, not from the base and vicious, but from the polished and regular; not from the wilds of nature, but from the gardens of other Christian societies, precisely resembling (if the change of simile may be allowed) the shoes manufactured after the manner of Orator Henley, by cutting away the best part of a pair of boots!

Mr. N. has not said a syllable to explain all this; not a syllable to account for his important change of sentiment, nor to unfold the motives which have induced him to lampoon the Methodists; he has the fortitude, rather than do this, to brave all the astonishment and speculation and curiosity of a prying world. How can this world avoid presuming that he durst not avow his motives, that he had no arguments to which he could trust his apology, and that he had rather incur every suspicion than reveal facts?

The public, we are sure, would feel much indebted to us, if we could assist their curiosity to pierce this obstinate secrecy. In order to appreciate the book, they will reflect, it is often necessary to appreciate the author, just as it is necessary, in order to estimate evidence, to understand the character of the witness. Mr. N.'s book is precisely of this kind; much of it consists of his own depositions, which could only be refuted or confirmed by a much more intimate and extensive acquaintance with the subject, than we have had opportunity to acquire, or than is accessible to general readers, and must therefore be rested on the credibility of the deponent. They have to thank Mr. N. however, for enabling us, in some de-

gree, to perform this duty, by a Memoir of his early Life, published some years ago, and not noticed in his present publication.

In the Arminian Magazine for June and July 1797, the reader will find a narrative intitled the "Conversion of a Deist," and signed J. N., the authenticity of which our author will probably not dispute. It is an interesting and very natural statement. During his apprenticeship, Mr. N. attended the Unitarian chapel (at Chowbent, Lancashire, as it seems from his present work, pp. 339, 340) of which the Rev. Henry Toulmin was then Minister. "Here (says he) was laid the foundation of those errors in which I was afterwards involved; here I was taught to set my own reason above every other aid which God has afforded to man; here I was soon initiated into the false dogma of Socinianism; here my young mind was at once led into gross errors; in short, here were sown the seeds of infidelity in my heart, which I cultivated pretty much by the reading of Priestley, Hopton *, Heyneas, and others, upon the subject of Unitarianism. In these books the reasonings appeared so plausible, that I really thought it a species of the grossest blasphemy to assert the existence of a Trinity of persons in the Godhead. Accordingly, these sublime truths I treated with the utmost indignity; I ridiculed them in every place where I had an opportunity; they afforded me subject matter of entertainment upon all occasions: I read the creed of St. Athanasius in the same manner, I read Tooke's Pantheon, for I regarded them both as alike erroneous. In this manner I went on a considerable time, attacking Trinitarians of every sect that came in my way. But what gave the finishing to all this, and hurried me nearer and nearer the gulf of infidelity, was reading Dr. Priestley's Disquisitions on Matter and Spirit." With such a rank habit of mind, inflamed by politics, and "going on in" a "mad career of wickedness", Mr. N. was sure to be infected with the dreadful pestilence of infidelity, which the fiend-like Paine was then scattering through the moral atmosphere of England. Dr. Priestley's Answer to Paine "was not in the least satisfactory" to Mr. N.; he was soon a confirmed Deist; pursuing "a wicked course of life," and regarded by his neighbours "as little less than a devil incarnate." Having been betrayed by drunkenness "into other crimes too shocking to mention," and finding them known and magnified, he was stung nearly to despair with remorse and shame, and made preparations for committing suicide; he was withheld from this irretrievable ruin, partly by the consideration that "by such an unnatural act he should considerably hurt the cause of Deism." He had

* Hopton Haynes.

proceeded a good way in writing a defence of Paine against Taylor ; this he burnt before it was completed, having fallen in the way of some pious persons, and beginning from this time with a most torturing process of feeling to recr^ever his faith in Christianity. At length " I believed (says he) that the Lord was a God hearing and answering prayer, and was firmly persuaded that the time was fast approaching when I should no longer be in a state of uncertainty about religion." " O Sir! (he afterwards exclaims to his friend) prayer, mighty prayer, cannot be too much recommended." He joined the Methodist society, and, after deep convictions of sin, and " excruciating tortures" of soul, his peace was established at a particular " Class-Meeting :" " Here," says he, " when the leader had done speaking to the people, he desired I would tell them what the Lord had done for my soul." " I told them as well as I could, how I had gone on that day ; we then went to prayer, and in a few minutes the Lord, in tender mercy, set my burdened guilty soul at perfect liberty ; I was brought out of darkness and raised up into marvellous light ! Out of bondage into blessed liberty : My soul was filled with redeeming love, and with peace, that passeth all understanding. This was on the 18th of June 1796. Dear Sir, you will excuse me describing the transports of my soul at this instant ; words cannot do this, nor could all the powers of eloquence ever give the least idea of it. If you can tell the joys of heaven at the conversion of a sinner, if you know what it is to taste the good word of God and the powers of the world to come, then, Sir, you may form an idea of the happiness I then felt." Here Mr. N's narrative ends. None of our readers, we think, will suffer the quaint and technical manner in which he describes the state of his feelings to suppress their concern for it, or their deep regret that impressions so promising (if indeed they were not feigned,) should prove so transitory. But with what horror will they consider the present state of this man's mind, when they perceive that he can absolutely ridicule these solemn emotions, and turn the doctrine of regeneration and the illustration of it, revealed and consecrated as they were by the lips of Truth himself, into impious and detestable burlesque ! We quote literatim.

" I remember on the day of my *Conversion*, which was the 18th of June, 1796, being extremely distressed on a religious account, and living a few miles distant from the place where a Class-Meeting was held, I was induced to run, as if life and salvation depended thereon, through much rain, to the meeting, all in my undress, because I had *opened* upon that passage where our Lord tells his disciples, that they knew the truth, and that the truth should make them free. Had the meeting been at five times the distance ; and had my good mother, who opposed, or wished to

moderate, my youthful zeal, been much more averse to my going than she was, nothing could have stopt me, so fully was I persuaded, that that very night, and at that very Meeting, I should be set free from the pains of the new birth, and be born again of the spirit of truth!' pp. 450. 451.

Truly we should scarcely have thought it possible for the "legion," which Mr. N. has since harboured in his mind, so completely to trample out the solemn impressions which, according to his account, were produced on that day, or so thoroughly to infernalize his soul as to make him deem them fit subjects for buffoonery.

In Mr. N.'s narrative we have noticed his warm recommendation of earnest prayer; in his *Portraiture* he describes the persons who pray at private meetings for worship, under the character of such "as *feel themselves impelled to exhibit their powers of utterance by PEREMPTORY DEMANDS or COAXING PETITIONS*, that the great father of heaven would send down his blessing, or himself make one in their assembly"!!!! p. 168.

We shall give another specimen of Mr. N.'s present disposition to scoff at piety and the scriptures.

"Those (in these prayer meetings) who are groaning for *full redemption*—who seek to have their robes washed and made white in the blood of the Lamb—who will not be comforted until the last remains of *sin* are removed from their hearts, and God declares that they "are all fair that their (there) is no spot in them," are more than commonly solicitous that the Holy Ghost would come and dwell in their souls without a rival; and that the enemies they had seen that day, they should see no more for ever.' p. 184.

It is rather out of order to introduce these uncouth attempts to be witty, these asinine imitations of Voltaire, into this part of our strictures; they will however shew under what shape, among his multifarious transformations, Mr. N. now ventures once more to attract the attention of the world, and will induce the reader to adopt our wish, that a continuation of his narrative to the present time, had made at least a part of the present publication. Such a document, ample, minute, and authentic, would have been particularly curious and valuable. From the extent of our acquaintance, however, the advantage of our situation at the centre of intelligence, and the sensation which is naturally produced by such a phenomenon as Mr. N., it happens that we could, in some degree, supply this desideratum. We recoil from such a task; and are conscious also, that in order to produce, in others, the same absolute reliance that we feel on the accuracy of our information, especially considering its extraordinary nature, we should be under the necessity of laying the authorities before the public.

Whether Mr. N., at the time of what he now sneeringly calls his conversion, was actuated by delusive enthusiasm or mercenary hypocrisy, whether the old sores were slightly skinned over or only plastered up, it is certain that the virus of scepticism was by no means finally expelled: After procuring himself "entered on a plan" as a local preacher, (a preliminary, though gratuitous rank in the methodist system) his principles reappeared; the eruption, however, was repressed, before it became very evident or infectious. As he was unable long to conceal his old principles, so he could not preserve a consistency of conduct with his new ones. We cannot go into details; it is not our office to draw up indictments. After various shifts, offences, and adventures, our hero finds it expedient to change his residence; and, instead of being expelled from the connection, withdraws. Afterwards he fixes among some enthusiastic persons, called Revivalists, a secession from the regular Methodists, a kind of excrementitious efflux of morbid matter, by which the general system is purified from disease. Mr. N. was a preacher among these separatists, and we believe drew up their rules, which he refers to, in an obliquely complimentary manner, at the conclusion of his work (p. 490.) His retreat to Socinianism, it will be perceived, was rather devious; he took the society of Friends in his way; but the terms of their novitiate were too long and too rigid for his patience. He is now a preacher, we are informed, (perhaps only an occasional one) among the Unitarians; and in the specimen of his authorship now before us, there are many symptoms of a sneaking kindness for his old friend, Thomas Paine. His frequent ridicule of prayer, his burlesque of devotional feelings, his indecency, his profane allusions to the Divinity, his continual jesting with the scriptures, his foolish slang about the "eternal laws of order" and "inseparable concatenation of cause and effect," in opposition to the doctrine of particular providence, his notion that Methodism may just do to civilize the Mob, are all remarkable symptoms, not indeed peculiar to himself, of a tendency to infidelity.

It is however uncertain, at present, whether Mr. N.'s oscillation will ever begin again; he laudably hesitates to avow his predilection for the hopeless and unprofitable cause of Deism, and is still retained at a slight distance from it, indubitably by some pure and powerful principle. He now affects to be the advocate of Socinianism; a system which, after obtaining the countenance of such a name, will surely never more be required to prove its rationality and holiness. He addresses these very "Letters," it is understood, to "a Lady," usually

looked up to as the Queen of what she appropriately styled "the frigid zone of Christianity." It should seem from Mr. Nightingale's facetious familiarity with this respectable Lady, that unwittingly she had even permitted him to address her on this occasion,—a permission which she cannot but have deeply regretted, on witnessing, not only the profane jocularity of her correspondent, and his indelicate insinuations, but the bold and assured manners which indicate his certainty of possessing her good graces. To be publicly accosted as "Dear Madam," and "My dear Madam," by such a person as this, must no doubt have made her extremely fidgety," (the identical term he uses respecting her! p. 248) as she would feel how likely it was to produce on the public a very unfavourable and groundless opinion of her character. We can easily imagine how much irritated and abashed she would be, at the account which her friend thus publicly gives her of an infamously lewd and treacherous wretch, who was expelled from the Society by Mr. Wesley in 1751, and especially at the amicable and sportive appellations under which he is mentioned to her as "a sad rake among the Ladies!" a "Methodistical Adonis!"—Mr. N. describes the "society-meetings," and "watch nights," and "love-feasts," in language studiously but ambiguously indelicate; slyly attempting by this dialect, and the phrases, "I leave you to judge," "I forbear to relate," to introduce into the mind of this amiable matron, ideas which he is too delicate to defile his own pages with! All this he calls "sparing her modesty."

It is evident that Mr. N. wishes to excite suspicions against the purity and propriety of these meetings, yet to avoid at the same time the disgrace of a detected calumniator. Unhappily for him, his admissions fully disprove in fact, whatever his suppositions and doubts and hopes and insinuations and "lascivious" descriptions attempt to establish in probability; the reader gives him full credit for the intention, while he discerns the futility, of his malice. It is not difficult to conjecture, whether Mr. N.'s abstinence from vulgar obloquy and evident falsehood should be ascribed to delicacy, conscientiousness, or cunning. The discreet poisoner does not exhibit crude arsenic. Instead of directly reviling Mr. Wesley and his friends, this author usually degrades them with an appearance of impartiality and an air of doing justice. He does not expressly accuse them of sedition, but ranks them among "the combined armies against the Church of England." He takes care, however, not to bring into view that strong bias in favour of passive submission to arbitrary power, which we have always considered even as a fault in the character and code of Mr. Wesley, but which is not very consistent with

imputations of disloyalty.—On some occasions, he prefers quoting the calumnies of their enemies, which he tries unsuccessfully to refute. On the other hand, he does not teach Socinianism; he only extols it, and recommends the books which teach it. There are some extravagancies and indecorums, it is true, which Mr. N. broadly asserts to be common in the Methodist connexion. Among so large a body of persons, many of whom, however upright and pious, necessarily are uncultivated by education or commerce with the world, it is not surprising that there should be ground, in many instances, for some of these accusations. We have not the smallest doubt that these blemishes, which Mr. N. acknowledges the preachers strenuously disown, are grossly exaggerated and caricatured; and we are almost persuaded, that Mr. N.'s *Portraiture of Methodism* is taken from his quondam friends, the Revivalists.

It would seem idle, now, to dwell on the literary faults of this volume; the excessively awkward, irregular, and obscure plan; the clumsy introduction of the "Letters;" the obvious violations of grammar. No defect of this kind is of much importance, in comparison with the spirit and tendency of the publication; but it may be necessary just to notice them. We do not suppose that Mr. N. has taken the trouble of writing a great book merely to exercise his rancour against the Methodists; it is much more probable, that his undertaking arose from an eagerness to make advantage of the only species of information that he possessed, and a conjecture that a work of similar title to Mr. Clarkson's *Portraiture of Quakerism*, (Ecl. Rev. vol. III. 318) might cling to its predecessor and smuggle itself into popularity. How to treat this subject was the difficulty. Nothing could be more dull than a chronology of Mr. Wesley's life, or a detail of the Methodist institutions, without the animating spirit of piety. In this dilemma, prudence concurred with enmity to suggest that the dullness would be effectually relieved by avoiding a systematic plan, adopting a general tone of ridicule and sarcasm, and introducing scandal and indelicacy. The consequence, however, of this policy is, that Mr. N.'s book is good for nothing; it is useless, in the first place, because the ample internal evidence against the integrity of the author is fatal to its credibility;—it is useless to the general reader, because it affords no distinct view of the history of the Methodists, no plain intelligible exposition of their constitution, no prominent and forcible delineation of their peculiar character, no estimate of their worth as members of the civil community;—it is useless to the theologian, because it contains no account of

the practical influence and tendency of their creed and of their polity ;—it is useless to the Methodists, because they will not believe truth itself from the lips of such a teacher, they will feel no compunction under his reproaches, they will derive no improvement from his advice.

Having felt it necessary to expose the tergiversations of this religious weathercock, we cannot quit the subject entirely, without solemnly intreating Mr. N. to consider how far certain expressions * in Scripture are applicable to himself, or indeed to what other character they can be more applicable. His new friends, however, will very probably console him by observing that these passages are interpolations, that the books are not canonical, or that the writers were apt to “ reason inconclusively.” “ *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none ; then he saith, I will go into my house whence I came out ; and when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there ; and the last state of that man is worse than the first.*—*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, † if they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put him to open shame.*—*He that despised Moses' law, died without mercy by two or three witnesses : of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath insulted the Spirit of Grace.*—*These, exclaims St. Jude, addressing the “ Methodists” of his time, in language of unparalleled brilliancy and sublimity, these were spots in your love-feasts :—clouds without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots ; raging waves of the sea, FOAMING OUT THEIR OWN SHAME ; WANDERING STARS, to whom is reserved ——* †

* Matth. xii. 43, 45.—Heb.—vi. 4, 6. x. 21, 29.—Jude, 12, 13.

† These are the words Mr. N. applies to himself ; see above, p. 176.

‡ To satisfy Mr. N. that no personal or sectarian feelings have had any influence in our judgement of his case and his book (which are closely connected) and to console him with a conviction of its impartiality, whether it should gratify his vanity or not, we will assure him, that no person who is connected with the Methodists, or acquainted with him, has either written or read any part of this article. We sincerely hope it will never again be our duty to defend against so gross a calumniator, any society of zealous and exemplary Christians.

Art. XII. *Original Poetry*. By Mary Ward, 8vo. pp. 187. price 7s. 6d.
Bath, Hazard and Co.; Longman and Co. 1807.

FAR be it from us to expect that bundles of approved images and sentiments, intertwined with gaudy words, tied together with legitimate rhymes, and packed up in the very best paper, should be sold for less than a penny a piece! But while we congratulate the subscribers to these poems on the cheapness of their bargain, we must also estimate their merit for the sake of the public. The fair author displays a portion of humour that may amuse, and of sensibility that may interest a friendly reader; but from whatever cause, both these faculties appear very unwilling to shew themselves in public; in most of the compositions, there is an appearance of artifice and constraint, of effort in setting them to their task, and of reluctant feebleness in performing it. Many of the best written pieces are pretty highly seasoned with descriptions and sentiments of a tender cast; we doubt whether the lady's dexterity in fancying them if fictitious, or her frankness in publishing them if founded on actual incidents, will relieve her among the censorious from the imputation of a defect in point of delicacy. It is by no means an alleviation of this fault, in our opinion, that the same work contains poems and allusions of a strictly religious nature. Such a sonnet to a Kiss should not come quite so near such an *Invitation to Death*.

We shall copy two of the shortest poems, which no doubt will satisfy the reader.

‘ A LADY AT HER BROTHER’S TOMB.

‘ See yon lone turtle seek her mate,
And ceaseless all the grove explore,
And droop and mourn her hapless fate,
And all her recent joys deplore;
So Charlotte mourns and feeds a fire,
Though smiling peace and hope expire.

‘ See, swiftly o'er th' extended plain,
The wounded deer with terror glide,
Bearing the cause of all his pain,
The arrow in his bleeding side;
So Charlotte bears a pointed dart,
For ever rankling in her heart.

‘ And see, by rude descending showers
A drooping rose soft tears distil,
Weeping o'er past and happy hours,
When sunny rays the cup did fill;
So Charlotte bends her yielding form,
To keen affliction's ruthless storm.’ p. 36.

‘ A CHARACTER.

‘ It walks in fashionable Hussar boots,
And 'twixt two shoulders wears a powder'd poll,
(Huge hat and smart cockade) which lacking brain,
Is stuffed with a collection of rude jests,
That ever and anon affront good sense,

Art. XVII. *An Essay on the Character and Influence of the Stage on Morals and Happiness.** By John Styles. Second Edition, with an Appendix. 8vo. pp. 188. Price 3s. 6d. boards. Williams and Co. 1807.

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Mr. Styles's controversy with the Annual Review, is not a personal, but a moral one; it is not of private, but of general interest; and we are very well pleased to remark, that the talents of this advocate for Christian morality against the sophistry of a theatrical zealot, are conformable to the superiority of his cause.

The first sentences of the offending critique will enable the reader to judge of its character, while they assure him of our author's entire success in refuting and exposing it. "An attack on the stage is alike hostile to public instruction, to public morality, and to public happiness. The Fathers of the Christian Church, by conspiring to suppress the theatres of Greece and Rome, rebarbarized Europe, and condemned the victims of their mischievous tuition to a millenium of ignorance, vassalage, and woe!" We make Mr. S. responsible for the fidelity of this quotation.

This controversy has prompted our author to a more ample examination of the subject, and has produced a more complete evolution of the reasoning against theatrical amusements. His appendix, too, is much better written than his essay; partly owing, we suppose, to the friendly operation of time in improving his taste, and partly to the animating nature of his subject. As most purchasers of the essay will complete their work by procuring it, we are the less anxious to exhibit any specimens of the style. Many of the passages are unluckily obscured by typographical inaccuracy.

Art. XIX. *The State of Britain, Abroad and at Home, in the Eventful Year 1808*; by an Englishman of no Party. 8vo. pp. 41. Price 2s. Tipper. 1808.

NOTHING but a respect for truth, however trite, could have induced us to read through the production of this "Englishman"; who could certainly take no surer method of degrading any plan or

* *Unus utrique error*, said Horace, we forget where, and as all poets were prophets, he doubtless alluded to Mr. Styles's blundering title-page. See Ecl. Rev. III. 335.

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Mr. Styles's controversy with the Annual Review, is not a personal, but a moral one; it is not of private, but of general interest; and we are very well pleased to remark, that the talents of this advocate for Christian morality against the sophistry of a theatrical zealot, are conformable to the superiority of his cause.

The first sentences of the offending critique will enable the reader to judge of its character, while they assure him of our author's entire success in refuting and exposing it. "An attack on the stage is alike hostile to public instruction, to public morality, and to public happiness. The Fathers of the Christian Church, by conspiring to suppress the theatres of Greece and Rome, rebarbarized Europe, and condemned the victims of their mischievous tuition to a millenium of ignorance, vassalage, and woe!" We make Mr. S. responsible for the fidelity of this quotation.

This controversy has prompted our author to a more ample examination of the subject, and has produced a more complete evolution of the reasoning against theatrical amusements. His appendix, too, is much better written than his essay; partly owing, we suppose, to the friendly operation of time in improving his taste, and partly to the animating nature of his subject. As most purchasers of the essay will complete their work by procuring it, we are the less anxious to exhibit any specimens of the style. Many of the passages are unluckily obscured by typographical inaccuracy.

Art. XIX. *The State of Britain, Abroad and at Home, in the Eventful Year 1808*; by an Englishman of no Party. 8vo. pp. 41. Price 2s. Tipper. 1808.

NOTHING but a respect for truth, however trite, could have induced us to read through the production of this "Englishman"; who could certainly take no surer method of degrading any plan or

* *Unus utrique error*, said Horace, we forget where, and as all poets were prophets, he doubtless alluded to Mr. Styles's blundering title-page. See Ecl. Rev. III. 335.

opinion, than by undertaking the functions of its advocate. The present critical state of the British empire, the expediency of providing against the concurrences of a deficient harvest and an interdiction of mercantile intercourse, the deplorable want of military science and skill among the officers of the British army, by which its honour has been tarnished in both hemispheres, the condition of the Irish peasantry, the prevalence of immorality and irreligion, are all subjects of vital importance, and cannot be too often thundered in the ears of a public, which seems absorbed in frivolous pursuits, and gazes with fatuous indifference on the approach of calamity. But let them not be inculcated in a pamphlet only suited to excite astonishment, that a person who has read books and can quote Latin, should be able to write with an appearance of incapacity so perfectly infantile. One short sample will suffice; "a modern author has, with equal justice and truth, remarked, that prevention is better than cure."

Art. XX. *A Sermon*, preached at the Second General Visitation of the Right Reverend the Lord Bishop of Rochester, holden at Tunbridge in Kent, July 10, 1807. By the Rev. Phillips Monypenny, M. A. Vicar of Hadlow, in Kent. pp. 19. price 1s. Rivington, 1807.

THE subject selected by Mr. Monypenny on this occasion was the diversity of religious opinions; and his text was Eph. iv, 3. *Endeavouring to keep the unity of the Spirit in the bond of Peace.* He first observes that this diversity chiefly respects the "smaller parts of Religion;" he then mentions, as the causes of this diversity; 1. the prejudices of education; 2. personal respect or deference; 3. the respect and vices to which men are addicted; 4. "a judicial blindness to which God in his justice may give men up for the abuse of their reason, &c." It is curious to observe a preacher so dexterously take the wrong causes, when it seemed almost inevitable for him to take the right: the first two are precisely as absurd as the assertion of a certain author, that "the first inhabitants of Ireland took possession of it by their *valour*;"—the third is wrong in the sense and in the terms of the author; for to what vice respectively are we to ascribe a preference for Calvinism or Arminianism, for Episcopacy or Presbytery, for Adult or Infant Baptism?—the fourth, even admitting the notion of judicial blindness to be well-founded, cannot be the cause, because God is the immediate author of it; it is more like the effect.

Mr. M. recommends honesty and sincerity as guides to the discovery of religious truth, and, not contented with exhibiting his inability for original composition, gives the following specimen of his talents at quotation; he cites the text John vii. 17, literally thus:

"If any man saith he will do God's will, he shall know of the doctrine whether it be of God or whether I speak of myself!" p. 13.

The practical exhortations, however, are not so exceptionable; 1. to exercise charity; 2. to adorn the truth by piety; 3. to "have a due regard to the Word of God, the only rule of faith, and to the doctrine of our Church, as laid down in her Liturgy, Catechism, and Articles of Faith." p. 17.

Mr. M. has made some valuable discoveries: one is, "that the doctrine of that newly-arisen class of separatists in the ministry, the members of which

apply to themselves exclusively the title of Gospel Preachers,—has arisen from some or other of these measures,—“fanciful accommodations, distorted passages, false translations, forced analogies,—practised on the Sacred volume to corrupt its doctrines.” The other is still more surprising;—that “*however*” the questions relative to the Eucharist and transubstantiation “are determined, need nothing affect him who frequents and receives this Sacrament, as it is explained by our church in her articles, her catechism, and her communion service!” p. 5.

If we have misunderstood Mr. M. in any case, we beg him to excuse us, in consideration of a strange and unaccountable drowsiness that came over us while perusing his sermon; he must be well aware how difficult it is to form clear ideas when one reads or writes between asleep and awake.

Art. XXI. *Collectanea Oratoria; or, the Academic Orator*: consisting of a Diversity of Oratorical Selections, appertaining to every Class of Public Orations, appositely arranged, and calculated for the Use of Schools and Academies. To which is prefixed, a Dissertation on Oratorical Pronunciation or Action; mostly abstracted from Professor Ward's System of Oratory. By J. H. Rice, small 8vo. pp. 491. Price 5s. bound. Longman and Co. 1808.

THE compiler of this work has deprived us of the pleasure of announcing it with entire satisfaction to the public, by the insertion of several improper articles. The whole of the section of “Dramatic” Oratory will be quite superfluous, and even offensive, to those who do not wish their children to become theatrical performers or critics. The section of “Sacred and Moral Orations,” is injudiciously confined, almost entirely, to extracts from Fawcett's Sermons, in which many sentiments occur of injurious tendency. In other respects, the publication has high claims to public patronage; it includes a large quantity of useful matter; and contains many fine specimens of British eloquence, *demonstrative, deliberative, and judicial*, not before adopted in similar works. One of the articles in the department “of the pulpit,” is the “Morning and Evening Service,” with the emphatic words expressed in the Italic character.

Art. XXII. *The Christian Minister's Duty and Reward*. A Sermon, addressed as a Charge to Mr. Richard Pengilly, when ordained Pastor of the Baptist Church at Newcastle upon Tyne, Aug. 12, 1807. By the Rev. W. Steadman, President of the Baptist Academy, in Yorkshire. Published from the MS. by R. Pengilly, at the Request of his Friends. 8vo. pp. 42. Price 2s. Gateshead, Marshall; Burditt. 1807.

WE are sorry a discourse so full of admirable sentiments and exhortations as this, should, through any circumstances, appear before the world in a form uncongenial with its moral merit. In every other respect, than as a model of composition, it deserves the solemn attention of students and ministers. The subjects of admonition, founded in Rev. ii. 10. are so numerous, that we cannot offer a satisfactory analysis of the performance within due limits. We shall rather admit some remarks, which exhibit the spirit of the preacher in a very amiable light, and inculcate that genuine principle of zeal, arising from piety, and co-existent with candour, which we are happy to think is increasingly prevalent amongst every party of

Christians. The state of things we hope, is somewhat mended since the time of St. Paul (Philipp. 11. 21.); it is not true that *all* seek their own interest, in preference to that of Christianity.

“ You are, it is true, a Dissenter—a Baptist: I doubt not but you are so from the purest motives; and as such you cannot be thought indifferent to the peculiarities of that denomination of Christians to which you have joined yourself. But allow me to say, my brother, that your first and chief aim must be, not to make men Dissenters or Baptists, but *Christians*. And when the lesser points on which we separate from some of our fellow Christians employ our attention, which they very properly may do, our zeal for them must not arise from the consideration, that they are our distinguishing tenets; but from that of their being the truths and ordinances of *Christ*; and our endeavours to bring others to our views, must spring from a desire of making them somewhat more conformed to the mind and will of Christ. Thus will *self* in every view, be abased; and *Christ* alone exalted.” p. 17.

Art. XXIII. *Thoughts on a general and explicit Union of the Congregational Churches*; occasioned by an Address from the London Committee to Ministers and Churches of the Congregational Order: in a Letter to the Gentlemen of that Committee. By a Friend to the Union, 8vo. pp. 30. Price 1s. Burditt. 1807.

THIS “Friend to the Union” of Congregational Churches has substantiated his right to the title, by offering sensible admonitions and suggestions to the Committee for carrying the scheme into effect. The pamphlet merits the notice of all who feel interested in a plan, which is no doubt capable of being rendered beneficial to the denomination, but which, if ill-arranged, may be a source of embarrassment to its active friends, and of contention among those societies, whose efforts it is intended to combine.

Art. XXIV. *A Chemical Catechism*, with copious Notes, a Vocabulary of Chemical Terms, Useful Tables, and a Chapter of Instructive and Amusing Experiments. By Samuel Parkes, Manufacturing Chemist. Second Edition, with considerable additions. Large 8vo. pp. 631. Price 12s. bds. Lackington, Symonds. 1807.

THIS is a very comprehensive and entertaining work; its characteristic form, that of a Catechism, adapts it peculiarly for the purposes of regular tuition in schools and families, without disqualifying it for private perusal. We are sure that our readers will feel the moral and religious admonitions introduced in different parts, to be a strong recommendation of it to their patronage. The author has evidently studied the gratification, as well as the instruction of his readers; and, as we fully accord in his warm eulogium of chemical studies, we hope the perusal of his work will be suggested to young people in general, as a proper employment for hours that would otherwise be lost in idleness, or wasted upon books of fiction.

The following are the contents: “ An Essay on the Utility of Chemistry to the Arts—Chap. 1. Introductory. 2. Of Atmospheric Air. 3. Of Caloric. 4. Of Water. 5. Of Earths. 6. Of Alkalies. 7. Of Acids. 8. Of Salts. 9. Of Simple Combustibles. 10. Of Metals. 11. Of

Oxides. 12. Of Combustion. 13. Of Attraction, Repulsion, and Chemical Affinity.—**Additional Notes.** Chemical Tables. Select Instructive Experiments. Vocabulary of Chemical Terms. Index. Index to New Matter.” The Additions are very considerable and important; a neat “etching on glass by fluoric acid,” forms the frontispiece.

Art. XXV. *Select Hymns.* A Supplement to Dr. Watts's Psalms and Hymns, primarily designed for the Use of the Congregation assembling in the Chapel, Hoxton Academy, London. 12mo. 284 Hymns. Price 2s. bound. 2s. 6d. calf. Baynes, &c. 1808.

Art. XXVI. *A Supplement to Dr. Watts's Psalms and Hymns;* selected from various Authors. By William Mason. 12mo. 291 Hymns. Price 2s. bound. Button, Williams, 1807.

THESSE publications are very similar in quality, as well as in price and appearance; they necessarily include a considerable number of the same hymns, the beauty or piety of which has introduced them to general favour. This circumstance so much lessens the diversity which might naturally be expected from the difference of taste in the respective selectors, that it is not easy to discriminate them by any specific character. Their general merit and purity of principle, justify us in recommending them to the notice of those religious societies, for whose benefit they have been prepared.

Art. XXVII. *The Claims of the Establishment;* A Sermon preached August 30, 1807, at Croydon, in Surrey; by John Ireland, D. D. Prebendary of Westminster, &c. pp. 29. Price 1s. Hatchard. 1807.

DR. Ireland vindicates the exclusion of non-conformists from civil power and official emoluments, on the broad principle, that the governors have a right to choose a religion for the governed, and to deprive them of civil rights, as offenders against the law, for refusing to be converted. He intimates that dissenters may think themselves well off in being *indulged* with liberty of worshipping God according to their consciences, and not being persecuted as the first Christians were under heathen Emperors. He is much to be commended for his *loyalty*, in conforming to the code of religion established by law because it is established; and we shall not offend him by doubting that the same loyal disposition would preserve to him all the privileges of a good citizen, though the Bible in England should suddenly be supplanted by the Koran, or the throne of his Holiness should be erected in the palace of Lambeth. It is a more than common offence against propriety, that such a Political Essay should be preached in a church of Christ, and published under the semblance of a sermon.

Art. XXVIII. *The Juvenile Preceptor;* or a Course of Rudimental Learning. Volume the fourth; containing a Spelling and Pronouncing Dictionary, arranged in four Parts, according to the number of Syllables. 12mo. pp. 333. Price 4s. bound. Nicholson, Poughill near Ludlow; Symonds. 1807.

THE previous volumes of this course we have already noticed; the Spelling and Pronouncing Dictionary is intitled to the same general commendation, though we might easily except against particular articles of its plan or of its execution.

ART. XXIII. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.

The Rev. J. W. Cunningham has in the press an *Essay on the Duty, Means, and Consequences of introducing the Christian Religion into Asia.*

The third and fourth volume of *Sermons*, by the late Rev. George Walker, President of the Manchester Society, with a new edition of the first and second volumes, will appear shortly. His two volumes of *Essays, Philosophical, Literary, and Moral*, are also in a state of forwardness; to which will be prefixed, *Memoirs of his Life.*

A volume of *Sermons*, by the late Archdeacon Paley, will shortly be published.

Mr. Bingley has nearly ready for publication, in two small volumes, the *Economy of a Christian Life*; consisting of maxims and rules of religious and moral conduct, taken from the Sacred Writings.

The Rev. Josiah Pratt, editor of the *Works of Bishop Hall*, just completed, in ten octavo volumes, will shortly publish, in three octavo volumes, the *Works of Bishop Hopkins*, with a Life of the author, and a copious Index.

The Rev. W. Davy, of Lustleigh, has now completed his *System of Divinity*, the first volume of which, printed by himself appeared about twelve years ago. The work extends to twenty-six volumes, octavo; and he proposes to publish the whole in a uniform manner, if a sufficient number of friends shall be found to authorize so extensive an undertaking.

Mr. Malcolm is employed in etching fifty plates from drawings made by himself, which are to be accompanied by explanatory and historical pages. The idea of this work has occurred to him from observing that most topographical publications have originated almost exclusively from the same set of antique buildings. Mr. M. intended to seek such new and interesting subjects, as shall not only give the architectural, but the natural characteristics of the place; selected with such a portion of circumjacent landscape, as will be useful in a geographical point of view.

Dr. Jamieson's *Etymological Dictionary of the Scottish Language*, in two quarto volumes, will appear in a few weeks.

Mr. Walter Scott's edition of the entire

Works of Dryden, will very soon appear; and also his poem of " Marmion."

John Weyland, Jun. Esq author of a *Short Enquiry into the Poor Laws*, will shortly publish a Letter to a Country Gentleman on the Education of the Lower Orders of Society.

Mr. Bigland, the author of *Letters on History, and other Works*, is about to publish a *History of the World*, to be comprised in four closely printed octavo volumes. It will include also a geographical description of the different countries of the globe, and an account of whatever is most interesting in relation to their natural productions, inhabitants, &c.

The Medical and Chirurgical Society will shortly publish a small selection of the most interesting Papers on Subjects relating to Medicine and Surgery, which have been read at the meetings of the society during the last two years,

The second volume of the *New London Medical Dictionary*, completing that work, illustrated by a great number of plates, will be published in March next.

Mr. Hill of Hinckley, is preparing a work on those diseases of the Bones which produce Distortions of the Spine and Limbs, in which the medical, surgical, and mechanical modes of treatment will be considered, and the latter mode illustrated by plates.

Nearly ready for the press, in one volume octavo, *An Inquiry into the Changes of the Human Body at the different Ages*: containing a concise History of the Natural and Morbid State of the Organs, and the Causes of the General Mortality in each Period of Life: to which are prefixed General Observations on the Changes of Organization in the Animal and Vegetable Kingdoms, written in a style intelligible to general readers, by Thomas Jameson, M. D. Member of the Colleges of Physicians of London and Edinburgh, and Carleton House.

A new work has just been put to press entitled the *Medical Mentor, or Reflections on the History, Importance, Objects, and Difficulties of the Healing Art*; consisting of a series of letters from an old physician to his son, during his collegiate and other studies, preparatory to his engagements in the active duties of the profession. It is to comprise a

History of Physic; a View of the Present State of Medical Practitioners; an Account of the Qualification necessary for the Profession; with a General View of the Education and Preparatory Studies best adapted to qualify the Pupil for the Discharge of its Duties; together with a Variety of Miscellaneous Remarks on Subjects connected with the Practice of Physic and Science in general.

The first part of the third volume of Mr. John Bell's *Surgery*, containing *Consultations and Operations*, is now ready for publication.

Mr. Bell has been long occupied in preparing two works, of which the following is a slight account.

I. *The Elements of Surgery*, deduced from Anatomy, in short aphoristical rules, of the conduct of the Surgeon in every ordinary accident of practice, as well as in every greater operation. On one plate will be represented the various forms of the disease; on the opposite plate, plans of the parts or dissections, and the instruments with which the operation is performed, and in the accompanying text, short rules for distinguishing the nature of the disease, and for its general treatment.

II. *A collection of the most interesting and useful Cases, adapted to illustrate the Aphorisms of Surgery, and the Practice of Medicine, in all organic diseases, selected from the works of the learned societies of London, Edinburgh, Manchester, Dublin, &c. and from the greatest masters of the profession in England; as Hunter, Monro, Baillie, Abernethy.* The whole will make five octavo volumes. These volumes will be accompanied by short prefaces, introductory of each subject, and marginal notes explaining each individual case, commenting upon the nature and tendency of the disease, and pointing out the ingenuity, the mistakes, the success, or the disappointments of the original author.

A new edition of Mr. Bell's popular work on the *Cow-pox* will shortly be published.

Dr. Carpenter, of Exeter, is preparing for publication, *an Account of the Structure and Function of the Eye*, principally intended to illustrate the arguments contained in the first and second chapters of Paley's *Natural Theology*. It will be printed to correspond in size and type with that work, so as to bind up with it, if wished by the purchasers.

A new edition of Miss Edgeworth's *Irish Bulls*, altered, and very much improved, will be ready in a few days.

Dr. Shaw will publish his *Lectures on Natural History*, delivered last year at the Royal Institution; and they are now in the press. They will be illustrated with plates.

The Rev. Richard Cecil, Minister of St. John's, Chapel, Bedford Row, is preparing a *Memoir of the late eminent Rev. John Newton, Rector of St. Mary Woolnoth*, who died on the 21st of December, aged 82 years.

Mr. Cox will shortly put to press a new and improved edition, in octavo, of his *Life of Lord Walpole*.

The Rev. Thomas Bees has nearly ready for publication a *Familiar Introduction to the Arts and Sciences*. It will form one volume, and will comprise the fundamental principles of scientific knowledge, simplified, and adapted to the capacities of children and young persons; illustrated by a considerable number of appropriate engravings. Questions and practical exercises will be appended to each department of consequence.

Early this month will be published the third edition of the "Complete *Grazier*," (the second edition of which we noticed in our number for September, 1807) revised, corrected, and materially enlarged. Among the additions will be found three new plates, describing the most useful grasses, together with various additional particulars introduced respecting sheep, grasses, and wool, beside new sections on the subjects of asses, mules, poultry, rabbits, bees, &c. A copious and enlarged Index, together with a new Table of Contents, accompanying this impression.

Proposals are issued in Philadelphia for a new edition of Dr. Gill's *Exposition*, which is about to be published, 10 vols. 4to. at six dollars each.

Dr. Hawker is about to publish a reply to the virulent "Hunts," of "a Barrister" on *Evangelical Preaching*.

Mr. Styles, Author of the *Essay on the Stage* has in the press *Memoirs of the Life of David Brainerd, Missionary*, with extracts from his *Diary*, and *Journal*, illustrative of his character and usefulness.

Mr. Bowler has in great forwardness, *A full and circumstantial Account of the Life of Luther, and of the Reformation*, of which he was the instrument.

Mr. Graham has issued proposals for a *Volume of Sermons*, to be published by Subscription.

Mr. Jay is engaged in preparing, *Memoirs of the late Rev. Cornelius Winter*, written by himself.

Shortly expected,

An Apology for the late Christian Missions to India. By A. Fuller.

Obstacles to Success in Religious Education: a Sermon, by the Rev. R. Winter, at the Monthly Meeting, Jan. 7, 1808.

ART. XXX. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

Letters and Papers on Agriculture, Planting, &c. selected from the correspondence of the Bath and West of England Society, for the encouragement of Agriculture, Arts, &c. Vol. II. 8vo. 7s. 6d.

BIOGRAPHY.

An Introduction to the knowledge of rare and valuable editions of the Greek and Latin Classics, including the account of Polyglot Bibles, the best Greek, and Greek and Latin editions of the Septuagint and New Testament; the *Scriptores de Re Rustica*; Greek Romances, and Lexicous, and Grammars. By the Rev. Frogna Dibdin, F. S. A. 2 vols. crown 8vo. 18s. boards.

Memoirs of Sir Thomas More, with a new translation of his Utopia, his History of King Richard III. and his Latin Poems, by Arthur Cayley, the younger, Esq. 2 vols. 4to. 2l. 2s.

Memoirs of the Life of David Garrick, Esq. interspersed with Characters and Anecdotes of his Theatrical Contemporaries. The whole forming a History of the Stage, including a period of thirty-six years, by Thomas Davis, 2 vols. small 8vo. new edition, with additions and illustrative notes 14s.

Memoirs of the Life and Writings of George Buchanan. By David Twiss. 8vo. 9s. boards.

COMMERCE.

An Essay on the Theory of Money, and of Exchange. By Thomas Smith. 7s.

EDUCATION.

Amusing Observations, made by Children in early Life, which will enable them to learn to read and converse with propriety; with twelve engravings, 1s. 6d. plain, or 2s. 6d. coloured.

A new Method of learning with facility the Greek Tongue; from the French of the Messieurs de Port Royal. By Thomas J. D. A new edition 8vo. 10s. 6d. boards.

Abrége de l'Histoire d'Angleterre; traduite de la treizième édition du Dr. Goldsmith. 12mo. 6s. 6d. sheep.

Annals of Great Britain, from the Accession of George I. I. to the Peace of Amiens. 3 vols. 8vo. 1l. 7s.

LAW.

The Trial of J. Ratford, one of the British Seamen who were taken out of the American Frigate Chesapeake when searched

by the Leopard; in which the Grounds of the present Dispute between Great Britain and America are shewn in the Clearest and most Authentic Manner. 1s.

Statutes at large, 47 George 3d 4to. 16s. boards.

NATURAL HISTORY.

Zoography; or the Beauties of Nature, displayed in select Descriptions from the Animal and Vegetable, with additions from the Mineral Kingdom, systematically arranged. By W. Wood, F. L. S. 3 vols. 8vo, with plates. By Mr. W. Daniel. demy 3. 12s. 6d. royal 6l. 6s.

THEOLOGY.

A Sermon on the duty and expediency of translating the Scriptures into the current Languages of the East, for the use and benefit of the Natives: preached, by special appointment, before the University of Oxford, Nov. 29, 1807, by the Rev. Edward Narre, M. A. late Fellow of Merton College, and Rector of Biddenden, Kent, 3s. 6d.

The expediency of translating our Scriptures into several of the oriental languages, and the means of rendering those Translations useful, in an attempt to convert the Nations of India to the Christian Faith; a Sermon preached by special appointment, before the University of Oxford, Nov. 8, 1807, by the Rev. W. Barrow, of Queen's College, LL. D. and F. S. A. Author of an Essay on Education, and the Bampton Lecture Sermons for 1799, 1s. 6d.

Perfect Union with the established church of England, recommended in a sermon preached before the Archdeacon of Wiltshire, in the parish church of St. Peter's Marlborough, August 11, 1807, by Charles Francis, 1s.

A Sermon, preached in the parish church of St. George, Hanover square, on its being re-opened for divine service on Sunday, November, 24, 1807, by the Rev. Robert Hodgson, 1s. 6d.

Dissertations on the principal Prophecies: representing the divine and human character of our Lord Jesus Christ, by William Hales, D. D. Rector of Killessandra, formerly Professor of oriental languages in the University of Dublin. The second edition corrected, in 8vo. price 2s. in boards.

Structures on Subjects chiefly relating to the established religion and the Clergy; in two letters to his patron, from a country Clergyman, 3s. 6d.